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Europe and the Coming of the Kingdom.

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The question still stands unanswered: How did it happen, in the providence of God, that the gospel of Christ was deflected from its journey toward the Mystical East, where it naturally would have been better understood, and turned toward Europe and the barbaric West, where it never has been fully comprehended or heroically tried out on a large and organized scale by society and the state.

The usual and rather obvious answer is that the Roman roads explain it all. Those hardened arteries of trade, politics and war were the channels which drew the religion of Christ, along with the red life of the Empire, into the heart of the body-politic of the world of that day. Whether or not the explanation be correct, the history of organized Christianity in Europe of the last fifteen hundred years leaves much to be desired, and accounts for the tragedy which we are witnessing today. On the other hand, it must be confessed that no one has the wisdom to say whether or not an Oriental Christianity would have surpassed in purity, power and spiritual understanding the Christianity of the Occident as we know it.

Europe today is writhing in the death-grip of the folds of serpents like some modern Laocoon. But "why," the world asks, "such a tragedy?" Since the present can be understood only by the past, we pause a moment to note a few salient,

authenticated and well-known facts of European history. We mention briefly the fourth, the sixteenth, the eighteenth and twentieth centuries.

Constantine's policy in the fourth century led to the introduction of deadly pagan elements into the worship and life of the European churches of the Mediterranean Basin. The union of church and state sanctified war as a national policy as well as, at times, a means of ecclesiastical aggrandizement. The rise of the hierarchy slowed down trends toward social justice and war on slavery, and tended to fix class distinctions. Democracy perished from the earth. The value of the individual waned. Theology absconded with the sympathetic Christ into the clouds of dialectics, and his gentle Mother, who for so long failed during those thirty years fully to understand her Son, was given his place as mediator between God and man. Dread ecclesiastical persecution reared its gory head in the name of the Christ, who, while on earth, had defended a non-conformist. By the time of the Reformation, official Christianity had become a cruel caricature of "the religion of the spirit" as taught and lived by Christ.

It seems a travesty to recall that it was left to Mohammed II, that young war-god of twenty-three years, to crash the gates of Constantinople and thereby let loose the language and literature of the cultured pagan Greeks upon the Western Christian world in order to free it, at least partially, from its bonds and eventually to bring back, in part, to Europe the simple faith of the gospel. The Renaissance was the semi-pagan father of the Reformation.

But Protestant Christianity, which was supposed to have rediscovered the value of man as revealed by Christ, in too large a measure repeated the blunders and sins of Rome. Luther himself, it must be said to his shame, turned his back upon his own peasant brethren, with the result that unnumbered multitudes of them perished in blood in their struggle for economic justice by the hands of a Protestant aristocracy and state, all of which was approved by the reformer himself.

Then, to the everlasting discredit of official European Christianity, it was left to French and other atheistic writers

and humanitarians to rise in defense of the down-trodden and underprivileged masses. The church of Rome owned one-third of the wealth of France while multitudes starved. The frenzied and paganized mobs had to blast away the evils of society which were protected by official Christianity of the eighteenth century.

Twentieth century Christianity likewise has seen its catastrophic failures. The Bolshevik Revolution of 1917 was a belated Eastern European complement of the French Revolution. It was the child of Eastern Greek Orthodox persecuting cruelty. The wonder of its being so belated is explained by the enormous capacity of the Slavic soul for enduring wrong and suffering. The Russian Revolution was long overdue; and, like the French Revolution, may be used in the future for dating events.

A sub-division of the catastrophes of European Christianity in this century is the Spanish War. Because of a muzzled world-press, influenced by Catholic Rome, millions of intelligent people do not yet know of the wickedness of the Roman Church in Spain which had so much to do with the causing of the Spanish War. When this sickening and documented chapter of history shall be calmly written, Protestant Christian England and America cannot come through with clean hands and pure consciences.

It is a truism that among damnable sins one of the worst is that of failing or forgetting or refusing to do certain things. Sins of omission send men to prison and sometimes to the scaffold. *"Because ye did it not"* will be thundered on the Day of Judgment. Democratic Spain could have been saved, and communism exorcised by the Spaniards themselves, and the gospel given a chance had the European and American democracies not passed by on the other side. Military intervention was not necessary to save the only real hopeful democracy that Spain ever attempted.

And what shall we say of the Greek Orthodox Church in Rumania? The sufferings of God's dear and humble saints in that land only mark the recurrence of the age-long perse-

cuting fury of the Eastern Church. In these very days that ancient body runs true to form. In bygone centuries Theodora, Empress of Constantinople and the secular head of that holy body of Christ, did to death one hundred thousand of her evangelical subjects, whom a non-Baptist historian calls "ancient, oriental Baptists." Alexius Comnenus, the Emperor, at a later day repeated these cruelties within the walls of Constantinople itself, in the race-course and in the very vicinity of the holy fane of St. Sophia.

Still later, Orthodox Patriarchs and prelates vied with Roman Catholics in the Balkans (in the very lands where this writer has spent—almost—the last twenty years of his life) in burning, beheading, pulling the tongues out of those whose only crime was that of worshiping God as they thought the New Testament taught. The Eastern Church does not and cannot change. The story of the persecution of our Baptist brethren in Rumania today is the proof. It is true that the Greek Church does not murder as formerly, but the spirit remains the same, and it goes as far as it dares in the face of world opinion. The spirit and method of the Catholic Church, both Eastern and Western, in the matter of persecution, is the negation of the religion of Christ.

Summing up, we would say that the present European catastrophe has been caused chiefly by the failure of official Christianity. It has been weighed in the balances and found wanting. This is not to say, naturally, that Christianity as taught by Christ has failed, as is so frequently charged. The refutation of this, according to some, is that that charge cannot be true for the simple reason that the Christianity of Christ has never been really tried out in Europe.

To some observers it would seem that the day of reckoning draws near. There are symptoms that would indicate that the Roman Church senses its danger. There has been one Exile of God's people when they were swept from their land as chaff is driven by the wind. There may well be another Exile when God's people, or those who call themselves by Christ's name, will be swept, if not from their home-lands, at least, will be driven from their place of power and replaced

by others. There are those in this presence today who may live to see St. Peter's turned into a museum, as Justinian's St. Sophia in Constantinople is one today. Rome's recent sins of blessing the destruction of Abyssinia and presiding over the martyrdom of the democratic movement in Spain, which was the hope of the gospel in that land, will not soon be forgotten or forgiven. Being totalitarian herself, Rome has always sided with totalitarian states and has been the age-long arch-enemy of human freedom.

On this occasion it would be natural, and doubtless is expected, that I discuss somewhat in detail Europe as a mission field. But because of the conditions referred to above, Europe for the moment does not present an encouraging opportunity as in former days. The situation is altogether different from that in China where the head of the Chinese government is openly favorable to the gospel. For the time being we can do scarcely more than mark time.

But the time will come when Europe will be a mission field with even greater opportunities than hitherto. That will be when Europe will be righteously organized. Where state-churches, imbued with worldly pride and love of rule, and possessed of the persecuting spirit, and clothed with the power of the state, dominate the national governments, then the gospel languishes, as in Italy, Spain, Portugal, Austria, Rumania, Russia, Poland and in less degree elsewhere. Through the last twenty years in the lands where he has labored the speaker has seen the gospel encountering increasing difficulties, due to the state churches, which have reached their culmination. It was easier for primitive Christianity, with its vastly superor faith and way of life, to go up against the paganism of ancient Rome, than it is for us to go against a modern paganized Christianity. A great missionary once called Catholic countries, "*burnt-over lands.*" Catholicism seems, indeed, to burn out something in the soul which tends to immunize it to the gospel.

We are thinking of Europe today as a mission field. But it is more than that. It is the anvil on which is being hammered out the form of our future civilization. The European

war, in the real sense, cannot be localized; it is a world event in which the destiny of humanity is involved. One of the main issues of the struggle is the human soul and its rights.

Was Christ deluded when he taught that if a man gain the whole world and lose his soul he makes a bad bargain? Is it really true that the individual soul is worth more to God than a world? That is what Christ seems to teach. On the other hand, Hitler wants to make him a pagan; Stalin an atheist; the Mikado a man-worshiper; and Mussolini a Roman Catholic. In reality they are all of the same piece of cloth. They mutually excel each other in undesirableness.

The questions involved in the European conflict are complex, and, as is true of all questions which have to do with human relations, they all bear upon the European missionary problem. These questions are economic, political, religious, psychological and racial, and all involved with the military. Let us state some of these European questions which are of such flaming interest to the whole world, the resolving of which will not only determine the status of our missionary task there, but will give direction to history for long periods to come.

1. Shall the nations of Europe and the world be allowed to continue to make war their method and means of national policy? Shall the law of the jungle, of the long tooth and claw, be permitted to be continued as the way of settling international conflicts?

2. Shall the nations and peoples of Europe and the world be debarred from an equitable share in the raw products and raw wealth of the world?

3. After being granted a just share in the world's raw resources, and a full opportunity for national development, shall nations, because of their pride of race and lust of power and ambition of rulers, be allowed to over-run and rob and destroy other peoples, especially the weak, whose only crime is their weakness?

4. Have the nations the right to rob their *own* citizens of rights which hitherto have been considered almost universally as inherent and inalienable? Is it a correct moral principle

of international relationships that the way in which governments treat their own citizens is no concern of other peoples? If, we ask, the governments of individual states will not allow a father, or the head of any other group, to inflict injustice upon members of his group, but, on the other hand, protects them and redresses their wrongs, on what principle of ethics may governments be allowed to inflict unspeakable injustices and cruelties on their own citizens? The United States through its history, at least on certain occasions, has taken the position that states should be called to account for wrongs done their own citizens, as in the case of the Spanish-American War, and the formal protest, expressed by a vote of the House of Representatives, against the cruelties of the Rumanian people, permitted by the government, against the Jews in the last quarter of the last century. Finally, the foregoing questions lead us to ask one more.

5. Human nature being what it is, is there any well-founded hope for *a pacified Europe and a warless world and the establishment of international peace based on justice* without some sort of world-organization? As long as each nation is a law unto itself and, like a gangster, is allowed to inflict injustice upon its own citizens and upon small and otherwise weak states—as in the case of Manchuria, Abyssinia, China, Austria, Albania, Bohemia, Moravia, Slovakia, Poland and Finland—how can we ever have world peace and how can humanity ever live under law and order? If a League of Nations, which, if properly and strongly organized, with a World-Constitution, including a Bill of Rights for all peoples, interpreted and applied by a World Court whose decisions would be carried out by an International Police Force, be not the way out of our tragic difficulties, what then is the way?

Since the dawn of history, peace and order within a given state, usually if not always, has been secured by courts of justice supported by police-power. Why then should it be imagined that groups of men, that is, states and nations, can be made to live in peace and justice without the use of such power? Are groups of men by nature more moral, ethical,

just and fraternal than individuals? All the world knows that the exact opposite is the truth. If, then, a local state needs police power to maintain peace and order within its bounds, a world-state more so.

At this point it may be insisted that the gospel of Christ is the solution of all our ills. Considered as an ultimate, there can be no doubt that this is the only solution. But to this good hour no state has ever dared to leave society to be ruled by lofty ideals alone, apart from laws and their sanctions. It is true that anarchy, that is, *society living without government,* is the ideal, and the equivalent of the Kingdom of Heaven, when men will have the law of God written on their hearts and have no need of courts and sheriffs. That day will come, but not as long as human nature is what it is. Were every human being on earth a Christian, that would not mean that the next generation would not be atheistic and worldly. Piety is not transmitted by heredity.

In seeking the solution of Europe's endemic troubles, we must not forget that the Apostle Paul, who was a realist, as well as an idealist, declared and argued that the Roman State, with its laws, courts, police and the application of sanctions *was ordained of God.* What was necessary for Paul's day and for his world, is even more necessary for our larger world.

So, to say that the gospel is the solution of Europe's difficulties, and will bring in a warless world is a true principle when properly conceived and applied. But, a miracle will be necessary to achieve all this, and we are happy to know that the day of miracles has not passed, as all mission fields can testify, Europe itself being no exception. But the first great master-miracle of the gospel for ushering in a warless Europe will be when the Spirit of God makes nations, like individuals, willing to give up something of what they deem their sacred rights for the sake of the universal good; as, for example, when America can be induced to give up her selfish isolation and take her full share of responsibility, as the greatest single nation on earth, and accept her place, given her in the providence of God, for so organizing the world as to make wars an impossibility. That would be the greatest miracle of

history, and should not be considered by Christians as the dream of a fanatic.

The most momentous event in all history thus far, will be when the nations gather around the next peace table. What I dread more than I can say is that at the close of this unspeakable European conflict, America will continue to refuse to make the necessary sacrifices for the proper organization of the world. The achievement of this so greatly desired end confessedly will be full of difficulties, as the founding of our own great American Union illustrated, owing to fears and jealousies of the participants. It is just here that the gospel may show its miraculous power, by making nations brotherly, altruistic, humanitarian.

The curse of the world today is what the Italians call *"sacro-egoismo,"* a holy selfishness, a super-patriotism that refuses to make sacrifices for the common good. Unless the gospel has power to cure us and others of this malady the human race will be cursed by ever-recurring wars.

The most gigantic task of the gospel, then, is the changing of our attitudes toward ourselves and our neighbors. The Master said, "Love your neighbor *as* yourself; not *more* or *less,* but *as,* and this principle applies to groups as well as to individuals. This is the essence of our pressing missionary task as regards Europe today, to see to it that we give up some of our rights as a people so that Spain, Germany, Italy, Rumania and all the states of Europe may be so organized that the gospel may have a chance at the peoples.

I am not discouraged by the world-situation. I do not believe that God has been taken by surprise by European events. He knoweth our frame, and remembereth that we are dust, and akin to the brute, with the pull back toward the jungle. But he still has his hand on the Pilot Wheel of the universe, and has his eye on that "far off divine event," and will guide the works of men so that "good will be the final goal of ill."

But woe to that people which is willing to sacrifice the future world-peace and the interests of the Kingdom of God on the altar of their own selfish national interests.

The work of the gospel in Europe is halted, if not to say paralyzed, for the moment. But I have the faith to believe that out of the fires of this dying phoenix will emerge a new Europe wherein the gospel will be free and will go on from victory unto victory. Not only so, but a justly pacified and organized Europe will give us hope to look forward to that larger and more glorious day in the life of the world when, as Micah would say:

"They shall turn their machines of death into instruments of agriculture; their implements of blood into harvesting machinery; and the nations shall close their military schools. When every man shall enjoy *his own home* and *his own* possessions, and shall live in *peace* without fear of any man. For these are the 'Orders of the Day' of the God of Armies."

Life Expanding.

By President Annie D. Denmark, Anderson College

Commencement Address at the Woman's Missionary Union Training School, May 2, 1940

It was with deep appreciation that I received and accepted the invitation to come this evening and talk to you for a little while. I love this Woman's Missionary Union Training School. I wanted to come here as a student but circumstances forbade. As in other deprivations in my own life, God has compensated marvelously in allowing me the privilege now of being a trustee of the school, and of sharing in an intimate way the heart throbs of the life here.

I never come to an occasion of this kind without recalling what Dr. E. M. Poteat once said, namely: "When you get a group of intelligent people together, there's nothing more out of place than speech-making." Ten or fifteen years ago, it was comparatively easy to address an audience. Pleasing platitudes and glittering generalities were sufficient. I confess it is different today. It is not easy now to talk to any group of people. I know too well what people are thinking every day of the week. I am aware, as you are, of the distressing and overwhelming experiences of the world, accounts of which are the news of each day, experiences to which you, Training School Graduates, are about to come, as you make your entrance upon the world's stage.

There are those (possibly here in this group) who think we are bound for universal destruction, for world bankruptcy, material and spiritual, and that we shall soon arrive. There are others, thank the Lord, who were born in a more hopeful, optimistic mood, and they are saying that opportunity still awaits us, and that "we shall reap if we faint not," because "The eternal God is our refuge and underneath are the everlasting arms." "If we hope for that we see not, then do we with patience wait for it." "One day is with the Lord as a thousand years and a thousand years as one day." And all this is what we must think about together!

I have just read Mrs. James' life of Miss Fannie Heck. I thank God that I knew personally Miss Heck during the years 1904-1908 while I was a student in Meredith College. I was in her home in Raleigh on various occasions and knew something then of the radius of her life. I feel now as though I am standing on holy ground, as we are here in the presence of her spirit and likeness. Miss Fannie Heck, the radiance of whose life shines down the long years a blessing to all of us here, this evening, and to the thousands of others who have felt the loveliness and warmth of her personality.

How rich the tradition with which she has filled House Beautiful! And our wonderful new buildings will be but the visible garment of her unseen spirit, as indestructible as life itself. The memory of Miss Fannie Heck will linger here forever, like some precious and unfading fragrance. She was one of those great souls whose high courage and ideals will continue to illuminate the lives of the procession of young women who come here, to quicken them in the expanse of their own lives.

Miss Fannie Heck, Mrs. Maud Reynolds McClure, Miss Carrie U. Littlejohn—What a trilogy of names! And what power in their influence when, as here, they unite and bind together separate sentiments and common traditions into one indissoluble whole—Woman's Missionary Union Training School.

For more than a third of a century it has been an unbroken annual occurrence for me to be present in some college commencement, and often in two or three commencements during the same year. With each commencement season comes this new birth, this flood-tide of new life and activity which is ushered into a world outside of college walls. I like commencements, and if I have a passion, if I have an obsession, it is for new beginnings, for renaissance of mind and heart and spirit. I believe in growth, in continuous, everlasting growth. Life is in danger without it. There is no limit to the potentialities hidden in every life. We can become just about anything we want to become, provided we are willing to pay the price in honest effort. Consciously and

unconsciously we help others to grow, as the late Dr. Barbour of Brown said:

> "We travel up the heights roped together like travelers on a snowy mountain, and we can't help it."

We go to school a long time. We are in training some eighteen or twenty years all told. Then comes the end of so-called school. On the other hand we are just ready to begin our education, for there is a difference between schooling and education. It is possible to have a great deal of either without getting very much of the other. Schooling ends, education does not end. We once had a strange idea that education was confined to the years spent in school and college. That has never been true. Rather, education begins at birth and continues as long as there is life, for living and learning are inseparable. Dr. Faunce tells us that not a thousandth part of what we know was gained or ever could be gained in school—that knowledge comes streaming into us every conscious moment of our lives, through eye and ear, through taste and touch, through experiences bright and dark, through surprise and accident, through success and failure. The infinitely larger part of education comes not from text-books nor even from school. It comes before and after school days.

I believe that every one of you, Training School Graduates, should plan definitely for your own unfolding to the full dimensions of your mind and spirit. God aims at completion; He never said less than "Be ye perfect." In the world around us, so tragically changing every day, you will be forced to new adaptations of old truths—in your missionary work at home and abroad. You will be obliged to fit yourselves into new applications of old teachings.

You are entering a relay race at a most crucial and critical time in the history of Christian civilization. You are finding your place in the long succession of generations, in which each exhausted runner passes the banner, the same banner to a fresh runner. Browning says: "This life is a training and a passage." Your education is just grooming you for the race in new and untried fields. It is fitting you to start where the

old stop. It is giving you as new members of society, cumulatively, what the old members have had—all that is available. And so, it comes to pass that humanity is forever in the making in the young. *You* are making the humanity of your time.

God made us to grow! Our hearts grieve when we see a young body stunted and dwarfed by accident or misfortune. God meant us to grow strong, healthy, robust bodies. And in like manner God means us to grow strong, healthy, robust characters and personalities. The only justification, I believe, in our continued existence in this world is the privilege which we have of growing—the privilege of doing just what you have been doing these training years—of developing spirits capable of suffering, sacrificing, and yet ever mounting. As the poet says:

"Why stay we on the earth unless to grow?"

What an aspiration for a human soul, each day longing for some new perception, some new insight gained, some new comprehension.

The daily occupation of each of us, the responsibilities of every business or professional life ought to compel us to incessant study and consequent growth. There is great difference in tasks, but whatever the undertaking, whatever the life, whether as teacher, missionary, homemaker, or social worker, most positions in the modern world carry with them the requirement for steady growth. Surely this is doubly true in our present critical situation—growth which means adaptation—the power to adjust to even the most unideal conditions and to unpredictable situations.

I am recalling to your minds, Paul, that old man, whom much chastening had made into a hero. Paul said that he was still at work, still trying to improve, still reaching out—

> "Forgetting the things which are behind and stretching forward to the things which are before, I press on toward the mark unto the prize of the high calling of God in Christ Jesus."

Paul was open-minded and expanding. Are you? Paul was dissatisfied with present achievements. Are you? Paul felt

the lure of the beckoning and untried future. Do you? Paul had experienced the truth of those words:

"When the fight begins within himself,
A man's worth something.
God stoops o'er his head
Satan looks up between his feet
Both tug, he's left, himself in the middle;
The soul wakes and grows."

The "fight" of war is in the world today. And not only the fight in battle but also in the struggle of men's minds and principles, in the struggle of ideologies and religions.

"The soul wakes and grows."

Grows! That is the secret of all life physical, spiritual, intellectual. That is the secret of my heart's desire which I share with you this evening. Growth! as we look at the upheaval and wreckage in the world we cannot believe growth exists, except through the faith in our God—except through the conviction of things unseen. "A mighty fortress is our God." A fortress with everlasting bases—a fortress which shall withstand all wrongs and battles.

All administrative positions call for an increasing knowledge of practical psychology and the power to understand human motives. And certainly we recognize that the woman who nurtures and sends out into the world a family of God-fearing and useful children, is doing a work beside which other careers are insignificant. The most important thing in all this world is a little child.

"A partnership with God is motherhood
What wisdom, what power, what love, what self-control
Should belong to her who helps God fashion an immortal soul."

Sara Lou Bobo Patterson is a mother and upon her heart and mind rests the burden of rearing her child in darkest Africa.

Someone has said: "Because we can bear children, it does not necessarily follow that we are divinely qualified to rear them." There are many women in the world who have given birth to children, and yet who do not possess the qualities

of motherhood. Conversely, there are many women in the world who are mothers, who have never given physical birth to children. Frances Willard and Jane Addams spent their lives making the world a better place for children, and yet they were not mothers.

It was Goethe who said:

"Only the best is good enough for a child."

You who will be mothers have this to consider. It has taken modern science to show us what that best is—it has taken the study of child hygiene and child psychology to teach us how much skill, how much inspiration, how much art, how much beauty, how much prayer there is in the rearing of a child. The child is in the mother's hands and every mother is making a contribution to life and to history. The philosopher Spengler says:

"Men make history, but women are history."

There is no time for any of us to become comfortable and complacent with ourselves—no time, even at graduation, for us to sit down and congratulate ourselves upon our accomplishments, for if we are living in an age of transition, transition means change; it means prophecy even. History is just a record of transitions, and history is a prophecy of history to come. Oh, what does this terrible world situation prophesy! "Watchman, what of the night?" For, night it is in Europe and in Asia.

An age of speed and invention is bound to be a time of unprecedented opportunity. The world, because of its desperation, is now receptive to new ideas in a way hitherto unknown. There is nothing so powerful as an idea whose time has come. But whose ideas are going to prevail, those of Christ or those of his persecutors—those of Stalin, those of Hitler? More people have suffered persecution and martyrdom for the sake of their religion within the last five years, than since the religious wars of the middle ages—Jews, Catholics, Protestants.

Life, no longer static and stagnant, but rather molten and fiery is going to run in the new moulds that present day men

and women shape for it. Life all about us is marvelously plastic waiting to be impressed, waiting for all of us if we have anything to contribute. What have we to give? What will the mould be? Can we make it Christian? You are groping amid the great minds and experiences of the past, seeking light upon your path. May I dare to suggest to you now two or three things which I, too, am groping to work out in my own life as I am seeking guidance upon my way? Much of my thinking can hardly be called my own, as the poet said:

"It is not I who have written,
It is not I who have sung.
I'm but a chord another has smitten,
A chime which another has rung.

I give but the things I am given,
I tell but the things that I see,
I draw, but my pencil is driven
By a power that is master of me."

First, let us not be afraid of breaking traditions. We are today in the midst of an entirely new and tragic set-up of life. Every department of human life is in a condition of unstable equilibrium; powerful resolved tensions are in evidence—in church, in college, and in economic and political life. Think you that we can escape these great evolutionary and revolutionary tides of life? Traditions are guide-posts, not hitching-posts. Jesus met traditions in his day and sometimes he tore them all to pieces. Then again he said "It becometh me to fulfil all righteousness." He broke some of them and he venerated many of them. Herein lies my indictment against our generation—that we lack the courage and the heroism to break our way in a pioneer path over which the soul can march to larger conquests. We like to sing, "Faith of Our Fathers." We love its flavor of tradition, but is it possible that we have lost its pioneer spirit, its rugged courage, which inspired our forefathers and led them to venture and adventure for the sake of the release of the spirit of man?

All the progress of mankind has come through those who dared to break precedents, who were unafraid to smash convention when it conflicted with conviction—through those who risked being labeled heretics for the emancipation of their own spirit and the spirits of their fellowmen. Such an iconoclast was Martin Luther; such was John Wesley; such was Luther Rice. These men, as Mr. Gladstone said of Disraeli, had the power of improvising age-long convictions. The emergence of new ideals is indicative of incipient life.

Such an iconoclast was Jesus Christ. He was no legalist, we are told. He walked boldly through the legalistic restrictions of his day. He never did lay down rules of right and wrong. But what standards he held up, what principles he inculcated! We have a queer perversity (some of us) which wants everyone to conform to our own little standards. We want other people to do what we think they ought to do—to be as good as we think they ought to be. But Matthew Arnold says:

"Pine not with noting all the fever of some differing soul." Jesus was very much more tolerant; he knew how to disagree without being disagreeable. Is it not sometimes true that our smug complacency and censoriousness may be more culpable than the offenses of those whom we assail? It is significant to reflect that in the end, our Lord was put upon the cross between two criminals, they because they fell below convention, and the Christ because he rose above convention. The world still brands two classes, enemies of the race like Cain, and misunderstood benefactors of the race, like Christ. It may be easy to follow convention and tradition; it calls for fortitude and fearlessness to emblazon new paths of righteousness. Conclusively, there are traditions which need to be broken—those traditions which hinder the release of the spirit of man.

And then, let us not be afraid of change—change in religion, since religion itself must needs be affected by the spirit of change in the present day life. There has always been wide difference of opinion on the question as to whether or not religion ought to change. The fact, however, that religion

does actually change is undeniable. Contrast the religion of your grandfathers and grandmothers with your own religion! Religion reflects the people who believe and practice it. The whole history of religion reveals a continuous process of change. Every new generation finds new problems, but looking to Jesus, finds new satisfactions. I do not mean that the fundamental basis of religious concept changes. "The search of the soul for God--the quest for a satisfying life," is the same basic urge experienced by men and women of all generations. "But the old order changeth, yielding place to the new." What I do mean is that the forms that religion takes—its organizations, its techniques for securing desired ends, even its intellectual expressions--these are constantly changing. Today for instance we speak not so much of world missions, as of world evangelization. The movement of religion is greater than any institution of it. Religion is creative and creation goes on all the time.

Therefore, judging by the past we can safely assume that we have not yet arrived at a stage beyond which religious progress may not go. Far from being incapable of variation, it is probable that no single age has witnessed more profound movements in the direction of change in religion than our own twentieth century. Only dead things are static; religion is alive, vital, growing. Wherever there is growth, there is change, for in order to grow we must outgrow something. Jesus Christ stands for the sort of thing which *cannot* be outgrown but which can be better understood.

There is a verse in the Fifty-fifth Psalm which says: "Because they have no changes, therefore, they fear not God." Are we prepared to believe the proposition the verse offers? Because they have no changes, they are in trouble. Because their lives move on in uninterrupted ways, explains why they have no religion. That is, the enemy of religion may be peace and placidity. The friend of religion may be change. Change often releases the spirit of man. Dr. John E. White once said: "Nothing succeeds in religion like failure; nothing fails in religion like success."

And now, if I have suggested the breaking of tradition, if I have suggested the necessity for change in that which is often thought of as most changeless, in religion, I now—paradoxically—call on you to stand by tradition, to stand by the gains which civilization has made. These gains, representing as they do our ideals for personal and social living, must not be lost. They have been wrought out, moulded and fashioned, by the spiritual muscle and fibre of others, and by men and women like ourselves who were serving their day and generation by the grace of God. Civilization hangs in the balance today. We should desire that no profit or advantage might be lost through us. We should wish, not to be passive spectators of bewildering and threatening change, but rather to be living, moving, discriminating participants in that change. For a confused world—storm-beaten, war-torn—is already turning back, we pray, calling for its lost ideals, its lost heroisms. Out of the confusion of moral and economic standards we must hold desperately to the anchors of the centuries, to the "God of our fathers, known of old!"

We have been living these last years in a social and economic storm. We have felt what seemed like an almost irresistible tide; and we have felt, in the face of it, the depressed sense of personal uselessness. We know that we are not great in ourselves. What can we do to ride out the storm, to breast the tide and surmount it, to overcome the sense of personal futility and win again the sure knowledge of the ends for which we ought to live? Surely, we shall find the light that we need if we look again in the ideals that have guided us and our fathers in the past.

I have urged the necessity for change in every life that expands, and in every movement that represents life expanding. I have pointed to traditions that must be broken. But this does not mean any abandonment of the high ideals by which civilization has come thus far; rather it means a deeper study of those ideals, a renewed loyalty to them, and a reapplication of them to new circumstances and conditions. The world is calling for its lost ideals again. During recent years in our own country, efforts have been made along social and

economic lines in an attempt to realize more nearly a genuine brotherhood among men on earth. This illustrates what I am trying to say when I speak of changes and of broken traditions that do not imply renunciation of our eternal ideals, or of the gains that civilization has made.

Do we begin to sense our responsibilities? We produced the conditions which have led to world chaos. If a sufficient number of us could feel this calamity and rightly mourn it, "It would," (according to Ruskin), "recur no more forever." Let us then look to the ends for which good men and women have always lived. I call you to witness that a man's life consists not in the abundance of things which he possesses, but in the urge and life of the regnant ends for which he lives. The ends for which we live ought to be so big and so inclusive that they will envelop and supersede all the means along the way. Are we living for something? Think of the little group who surrounded Jesus! Their means were meager, their tools few, but, my soul! the ends for which they lived. They faced the problems of their day. The history of humanitarian progress over a period of two thousand years is the record of how well they met them, and how fully they solved them. Their success was due to the drawing power of ends eternally true and right. We, in our day, facing other problems, will succeed as they did, only if we look to the ends for which we are living, and set them on the same high mountain-top of the eternally true and right.

In a recent New York Times article which you may have read, Dr. Mackay of Princeton (with magnificent faith) says these things:

"1. The foundations of the soul of man cannot be shaken.

2. The moral core of the universe is unshatterable.

3. The overarching purpose of God will continue to span the ages, serene and unshakable, until the torrent of hate has dried.

4. The universe is ultimately a place where souls are made, and where fellowship is to be established."

May God help you and me to "Launch out into the deep" of such thinking!

I heard a sermon recently upon the subject, "Is Life Worth Living?" The minister said:

"Nobody ever finds life worth living; they make it worth living by their interior spiritual contribution to it."

A very old scripture says:

"All things come alike to all."

Birth—life—death—joy—sorrow—all these do come alike to all, but all things do not come out alike to all. How they will come out, what they will do to us, will depend upon what things they find within us. Life gives to each of us the chance—the glorious opportunity—to develop that inner stimulus and stability which will enable us to handle all things well. We are children of God with divine possibilities. Shame be it to us if we permit aught to deflect us from our ultimate objective, "To spend and be spent—" "To become like him in his image."

I challenge you, Training School Graduates, that the future calls, if you will but respond and move to the rhythm of its march. I challenge you with the duty of making your own unique contribution to the life of the world. You have been privileged. You owe a debt of privilege for

"To whom much has been given, of them much is expected."

In his teaching, Jesus made no distinction between life and death. He said that death meant life—more life, abundant life. He taught that if in our lives we make contact with eternal things, then we are living in eternity now. I think he is trying to integrate us into living here and now the life of timeless values. My message this evening draws its inspiration from his message; for that life expanding of which I have tried to speak, is just the eternal life, lived in this world of time and change. And so I have reminded you that if life is to expand, it must break tradition and accept change; looking at the same time to the ends for which it lives, and keeping the eternal values as the focal point of its aims. Browning says:

"Earth changes, but thy soul and God stand sure!"

Perhaps I cannot better summarize my thought than by quoting those profoundly religious words of Edna St. Vincent Millay:

RENASCENCE

"The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by."

The Norton Lectures, March 11-15, 1940
"Christ Comes To His Own"

By Professor Frank S. Hickman, Duke University

First Lecture

That Which Was From the Beginning.

Scripture References:

1. *1 John 1:1-5*: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your (or, our) joy may be full.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

2. *John 1:1-5, 14*: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by (or, through) him; and without (or, apart from) him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended (or, mastered) it not . . .

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Commentary notes:

1. *The beginning.*—"*en archē* . . . In Gen. 1:1, it is an act done *en archē*: here it is Being existing *en archē*, and there-

fore prior to all beginning . . . this is eternity, transcending time . . . the Logos in Gnostic systems was produced in time." (Cambridge Greek Testament). "From eternity, before the history of the world began. It is from this standpoint that the prologue deals with Christ. He is the fulfilment of an eternal intention." (Westminster New Testament). These notes apply specifically to John 1:1; but the usage appears the same in 1 John 1:1 also.)

2. *John 1:3*: *Moffatt* reads, "Through him all existence came into being, no existence came into being apart from him." Cambr. Greek Test.: "The Universe is created by the Father through the agency of the Son" (with textual citations to support).

3. *God is light.* A strong note sounded in both of these Johannine passages. The secret of Creation is not some power of darkness, as the Gnostics claimed, but the Father of light.

The First Epistle of John and the Fourth Gospel are so alike in style and thought that many critics are convinced that they came from the same hand. Granting the likelihood that the Fourth Gospel in its present form may be the product of a good deal of revision, what is most original in it seems to chime perfectly with the First Epistle. We are to consider (here this morning) the grand theme upon which both books eloquently speak, namely, the cosmic Christ as the creative key to the universe.

The beginning of things. Nowhere is the likeness of these books more marked than in their prefatory sections, both of which deal with the beginning of the world order. The beginning contemplated is clearly no given moment in time, that is, no actual beginning of events in time; it is rather what must be presupposed in any possible account of the nature of creation. Thus, on a close translation, we read in the Gospel, "In any conceivable beginning the Logos was already in existence"; and in the Epistle, "That which was implicit in the primordial nature of things . . declare we unto you."

Moreover, both think through their problem of cosmic origin in terms of the *living, personal Christ,* as opposed to a highly abstract Logos such as the hellenized Jewish philosopher Philo advocated and the Gnostic heretics imported into their elaborate creative scheme. In the words of the Gospel, "the Logos became flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." The Epistle likewise declares, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . declare we unto you."

The Johannine theme. The common theme of these two Johannine writings is that of the eternal Logos, by whom and through whom all things came into being, and (to use St. Paul's extension of the same thought, Col. 1:17) through whom all things consist. St. John is very clear, as has been already intimated, that the creative Logos (God's living Thought, Idea, Purpose) was not only implicit in God's original thought for the world which was to come into being, but was himself personal in a very distinctive sense. He existed *pros ton Theon*: "We might render 'face to face with God the Father'" (thus Camb. Gk. Test.). To quote a stiffly theological sentence, "The verse may be thus paraphrased; the Logos existed from all eternity, distinct from the Father, and equal to the Father . . . neither confounding the Persons, nor dividing the Substance." (Ibid.) What is more to our immediate purpose, the eternal divine creative agency was divine in a very human sense. I think we are strictly in line with St. John's thought when we speak of the Logos as existing eternally in a divinely human personal character, so essentially human as to be able to body forth his divine character in truly human terms. The eternal Logos was made human flesh and dwelt among us as the divine Son of Man.

Man's ancient problem. These ancient books give voice to a problem of perennial interest. Man, from the very dawn of his career as an intelligent being until now, has always

raised these two related questions: What is the ultimate nature of the world?; and, What is man's own essential nature as he stands in creaturely relation to such a world? It is the old, old problem arising from these questions which confronts us now as we come to the beginning of this series of discussions, "Christ Comes to His Own." We look with astonishment at the simple, but majestic declarations of St. John: "In the beginning was the Logos . . . and the Logos was made flesh"; and, "That which was from the beginning . . . declare we unto you."

We in the twentieth century of the Christian era, no less than the first century Christians, face this persistent problem of the ultimate nature and destiny of man and his universe. Our scientifically minded wise men are working away at it as wise men in all ages, whether scientific or otherwise, have always worked at it. And we have to confess, as our forefathers did, that we make little out of it from a strictly scientific point of view. We feel increasingly the need of some more ultimate solution, such as only spiritual faith and insight can yield. St. John seems to get us farther than purely empirical Science.

I ask you now to turn with me to two notable attempts to clear the problem to which I have referred. One is that of a modern philosopher, the great pessimist, Arthur Schopenhauer, and the other is St. John himself. The one brings us out into ultimate Darkness, and the other into ultimate Light. The one brings down our house of faith in something beyond the judgments of time and sense; the other places that house on an eternal foundation. Many in our time find no reason for going beyond the nihilistic philosophy of Schopenhauer; but some of us believe that St. John is the greater realist of the two. I shall ask you to decide that matter when we have examined their two points of view and contrasted them.

Will Durant's striking question (Story of Philosophy, 326). "Why," asks our popular present-day philosophy, "did the first half of the nineteenth century lift up, as voices of the age, a group of pessimistic poets—Byron in England, DeMusset in France, Heine in Germany, Leopardi in Italy, Pushkin

and Lermantov in Russia; a group of pessimistic composers—Schubert, Schumann, Chopin, and even the later Beethoven . . . and above all, a profoundly pessimistic philosopher—Arthur Schopenhauer?" Durant answers his own question at some length. Let me give the gist of his answer.

The great age of the Revolution in Europe was over. Waterloo had buried the Revolution, and Napoleon, its illustrious incarnation, lay rotting on a rock in a distant sea: Napoleon, the turbulent, imperious will that had been the living soul of the Revolution. Sweeping Death had showed its ugly head, the only ultimate victor in any war man ever wages. "I thank God," exclaimed the venerable Goethe, "that I am not young in so thoroughly finished a world." All Europe lay prostrate. The flower of her manhood had perished; her lands lay in desolation by the millions of acres; her people were engulfed in wretched poverty, agonizing unrest, and abject misery. Even England, proud victor over Napoleon, was economically ruined. "I have heard my father say," wrote Thomas Carlyle, "that in the years when oatmeal was as high as ten shilling a stone, he had noticed the laborers retire each separately to a brook, and there drink instead of dining, anxious only to hide their misery from one another."

Religious faith had died almost completely out. To be sure, not all the poor had abandoned a blind faith in some kind of Providence, some inscrutable God who would yet speak out for them in their dire distress. But skepticism was sweeping through the upper classes, through those who were intelligent and informed enough to be fascinated by the hideous ruin of the world. Keen thinkers could see no possibility of any heavenly justice and beauty in which these ugly ills which made up the common life of man could be dissolved. "Mephistopheles had triumphed, and every Faust was in despair. Voltaire had sown the whirlwind, and Schopenhauer was to reap the harvest."

Schopenhauer's thesis. Schopenhauer's thesis came to clear masterful expression in his *magnum opus, The World as Will and Idea,* which appeared in 1844. "The world is my idea," is his opening sentence; but it is soon evident that the

world as my idea is not the real world at all. Indeed it is but a warped, not to say fantastic, reflection of the real world. My world, he goes on to say, is only what I make it out to be; it is as illusory and as fanciful as my own senses. To find out the truth about it I must somehow get behind and beneath my own senses; I must retire into my own profounder depths of experience, and inquire what there is in me which is more fundamental than the superficial impressions of reality gained through my senses. If I can find such a fundamental in the universe; can I along the pathway of such a vibration feel my way into what is real in the nature of things? Schopenhauer concluded that exactly this path lies open, and that the wise man will follow it.

Schopenhauer reasoned in the following manner. Man is the product of his own Will to Live, and this will runs far deeper in his nature than his conscious intellect. It is a striving, persistent life force, a spontaneous and unreasoned activity, a will of imperious inborn desire. We do not primarily reason our way through life at all; we are driven by our basic feelings and desires. The will in man is, then, his master; but a man's will is not so individual a thing as we at first might think. It not only vibrates to the universal will, but at long last it is merely a phase of that will. That is to say, the human will, with all its aspirations, desires, achievements, and defeats, is but a passing ripple on that racing tide of blind, futile, and tragic Cosmic Will which the pious call God and the cynical call Fate.

Schopenhauer in Johannine mold. With no intention of doing something irreverent or even grotesque, but merely to see Schopenhauer in contrast with St. John, suppose we try the experiment of casting our dark-minded philosopher in the mold of St. John's majestic thought. Would not Schopenhauer run something like this?

> "In the beginning was chaotic Nature, and this Nature was blind Force, and this Nature was nothing but blind Force. The same was in the beginning—blind Force.
>
> "All things came into being through it; and apart from it came not anything into being that came into being.

> "In it was imperious Will; and that Will was the darkness of men. And the darkness engulfeth all that is, and ultimately quencheth any adventitious light that may have come into world . . .
>
> "And this cosmic Will was made flesh and dwelt among us, (and we beheld its flaring splendor, the splendor as of ruthless Force begotten of the powers of darkness), full of frustration and despair."

Voices of a spiritually exhausted age. Now as we look squarely at Schopenhauer, are we to suppose that the spirit of stark pessimism for which this thinker stands was his own singular mark in his own singular age? Certainly not. Whenever civilization begins to crumble through its own inner lack of sustaining idealistic power, some Schopenhauer is its natural voice. Its dominant feeling is that of being defeated, frustrated; and Schopenhauer keys his philosophy to defeatism and frustration. But Schopenhauer's is not the only voice which such an age arouses. The temptation to yield to defeat, frustration, and despair is always wide open in such a time, but a vigorous healthy opposite reaction of faith is also possible. Which is to say that a St. John is no more unlikely than a Schopenhauer in a spiritually exhausted age. As long as there are deep and hidden springs of religious faith and yearning feeling their way through the substrata of even so arid a civilization as that which Schopenhauer represents, we may expect some deeply mystical soul like that of St. John to find them, to incarnate them, and to give them forth to those who hunger and thirst for the things of the spirit.

A first century presentation. We turn now to a first century presentation of this same problem which Durant has so vividly penned for us. The historical setting is radically different, but the essential problem is the same. In the first, as in the nineteenth century, men were asking the same double question: What is the ultimate nature of the world?; and, What is man as he stands in relation to the world?

Schopenhauer, as we must grant, was a man who looked at his world with an amazingly honest realism. There was in him, so far as I can make out, no trace of superficial optimism,

no disposition to gloss over the stark realities of life. He looked straight into the heart of the cosmic riddle of man and his world, and read it off in terms of blind and arbitrary Will, or as we should say now, Force or Energy. He had not a little of the undercurrent of Eastern pantheism in his makeup, and he found human effort the fleeting divergence of individual life from the one ultimate Life of the universe, with the individual subsiding into the universal, quite after the manner of *Nirvana*. But he was more forthright in dealing with the universal life than is usual in Eastern philosophy and religion; he characterized it as blind and irresponsible Will, and he made the cosmic Will, so conceived, the all-conditioning Nature to which every man must eventually succumb.

St. John, on the other hand, was no less a realist than Schopenhauer. He saw as clearly as did the great pessimist the tragic breakdown of a beloved people. But he did not reach the same conclusion about the world that Schopenhauer did. He found no inscrutable Force, or blind will, to be the secret of the origin and ongoing of the universe; but rather a Divine Creation. And he saw this Creation not as something rising either by chance or mechanistic causation out of blind naturalistic process, but as something informed by Divine Love and conceived in terms of a Divine Humanity. He saw the very secret thought of the eternal Creation emerge in distinct form out of the cosmic wholeness of things, and take upon itself human form and the limitation of human experience. He saw the eternal Logos of God, that is to say, come upon our human stage, to make the infinite One intelligible to finite men, to make Christ man's tangible inductive approach to the reality of God. But he did not stop there; he saw this "Infinite in time" body forth the sacrificial love of God in so marvelous a manner that not even the Cross of Calvary could suffice to swerve it aside from its set course.

Schopenhauer was, if you please, an almost classical realist, a realist whose close range of vision must stop with the ever-darkening shadows of pessimism. St. John was a realist, but a realist of infinitely wider range. He saw what now is,

even as Schopenhauer did; but he saw back of that the true nature of the world in which such events of human wilfulness could take place, and he saw a great redemptive force at work in the world to which Schopenhauer was blind. Moreover, he saw what is yet to be in its spiritual grandeur and glory in a manner which would but have blinded the earth-bound eyes of Schopenhauer.

The humanly revealed Divine Logos. For St. John Jesus was the authentic revelation of God made humanly real. Conversely, he saw in the life of Jesus a revelation of human life in its Divine perspective. St. John never saw in humanity a manifestation of blind, cosmic Force or Will, but a revelation of Divine Love—of compassionate, redemptive Love which passed all human comprehension and stretched itself out into the very basic structural scheme of the universe. John did not arrive at this magnificent conception of God and Man through any process of philosophic induction or argument, but through an immediate impression of the Mind of God which came streaming into his own eager and receptive mind through the channel of his communion with the soul of Jesus. That is to say, John was not so much the philosopher of first century Christianity as its revealer. For him a new universe had come into view through the oneness of his life with that of the Divine Son of Man; and what he saw he tried to share with his readers in these two priceless books.

John not a lone thinker. John was not alone in this comprehension of a world formed in and through the eternal Christ. He was speaking out of the common consciousness of the Christian Church, although none of the rest, with the possible exception of St. Paul, could pierce so nearly to the heart of the revelation as John. The feeling of the Christians for the eternal life shed abroad in their hearts and lives through Christ pulses everywhere in the writings of the New Testament. We all recognize that, all of us I mean who have spent our lives familiarizing ourselves with the Christian Scriptures. But I wonder if we have thought as much as we might upon the manner in which these Jewish Christian disciples came to share the divinely human experience of their

Master. Was it wholly a matter of the disciples reaching up to the Christ, or was it in a most significant way even more the reaching down of the Christ to the condition of men, to the actual human experience of the disciples? Surely the latter, we readily admit. But how could the eternal Christ thus reach the human heart and life? Not by an angelic visitation, but by a truly human incarnation.

The shared experience of Jesus and the disciples. Their Master shared with these peasant disciples their Jewish distress of soul over the desperate and hopeless plight of their people. Throughout the intense years of his youth he had doubtless been swept by the burning spirit of resentment which fired the veins of all sincere Jews. Throughout the years when he was growing into manhood he had known the hot fever of the dream of freedom which surged through his nearest and dearest of kin, the dream of a divinely commissioned Messiah who could wrest his people loose from their Roman bondage.

Jesus had had to fight his way through to a spiritual clearance, even as his disciples had—that was the humn condition upon which the Divine Word could become flesh of our flesh. His was no shallow sentimentalism, but a spiritual release achieved through the fiery temptation of a soul-shaking spiritual storm. He encountered a Force and a Will as stiff and imperious as any of which a Schopenhauer could dream—a Force which held his people in its arbitrary grasp like a vise. And he experienced a blood-deep resentment of that Force as hot as any zealot's in the land. But his resentment at length burned itself out as the years of youth began to lengthen into manhood, and one day he stood upon his Mount of Temptation striving to reach a spiritual clearance upon which he could base his divine ministry to men.

It is not difficult to read between the lines of the simple but vivid account of the Temptation what was going on in the soul of the sorely tempted Son of Man. Here, in the first place, in the phase of the temptation which shaped itself into a challenge to turn stones into bread, what is the real issue? To relieve temporary hunger? Possibly; but cer-

tainly something vastly more than that, of which that is but a passing moment. What really looms behind that sharp turn of the Temptation is the suggestion that he discount the unsullied idealism which had brought him to this crisis. Why take so seriously the lofty challenge of the spirit when the matter of bread is so pressing? Why not use one's high powers for the physical necessities of life? Better be a well fed, even a comfortably rich, Jew within the Roman bondage than to waste one's superior powers fighting a hopeless battle for the freedom of the spirit of his people which had become for him a consuming passion. But it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Then, in the second place, there is the temptation to cast himself down recklessly from the pinnacle of the temple, assured that God's ministering angels shall bear him up. What a battle of scriptural quotations is going on here. The temptation shapes itself in scriptural terms; and the answer comes also in scriptural terms. But what does this phase of the Temptation mean? Certainly not a literal suicidal leap from the pinnacle of the temple. But something very real for which that may stand as a figure. In modern English we may term it the temptation to exercise fanciful reliance upon the providential care of God the Father, with as blind and rash a presumption as though a person were to cast himself headlong from a great height and expect God to intervene and cancel the power of gravitation on the trustful one's behalf. Remembering that the Temptation relates directly to Jesus' sense of messianic mission, we see at once the significance of this aspect of it. Shall he, because he knows his peculiar relationship to God, fly in the face of all natural sequence of cause and effect? The answer you find clearly in his weeping over Jerusalem, which is to be destroyed simply because a fanatical people believed God would intervene to keep them from committing suicide as a nation through their blind folly. Jesus' stern answer is, "Thou shalt not tempt the Lord thy God."

And finally, there is the temptation to strike a compromise with the tempter to gain control of the kingdoms of this world, and to appropriate the glory of them. Of course that note of compromise had been sounding like an undertone throughout the whole temptation experience. It was in fact a summation of it in dramatic form. Satan is not screening himself with scripture now, but he is put to rout by another quotation: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus knew within his own soul a higher law than that of compromising expediency. He lived constantly in the light of that higher law, and to the Divine throne set in the midst of the spiritual truth for which that law stood he bowed in sublime humility.

And now the angels came and ministered unto him. But in what manner? We do not know altogether, but we do know one element in their ministry. Until Jesus had reached this magnificent clearance in his spiritual vision and obedience he had doubtless known throughout the years the rankling sense of humiliation which lay in the soul of the Jewish people. But in this high moment of conquest over the dark Power of Evil whom he had met in direct conflict, he had entered into an experience of a marvelously divine humility which took the smarting sting of humiliation out of his soul. It was out of such an experience that he could come to the world with the appeal, "Come unto me all ye that labor and are heavy laden . . Learn of me, for I am meek and lowly of heart."

Achievement of the grand world-view of Christian faith. By such a personal spiritual victory as this Jesus of Nazareth came into that sublime outlook upon Man and his world which he shared with his intimate followers, and through them made a basic element in Christian faith. He saw the Universe framed in the eternal Wisdom and Love of God as a fitting abode for his children. He saw this present world, as the natural home for man in the days of his flesh, not as the home of evil, but as the home of the Good. He saw in himself the human incarnation of the holy Will of God, the divinely human carrier of his loving Purpose and Plan,

coming not to an alien world, but to a created order which belonged to him. He felt in every fiber of his being the disastrous effect of sin in this world whose architecture had been formed in and through the eternal Logos. And he felt with a wide and immeasurably deep compassion the pull of every struggling human soul striving to offset its "clinging folds" of sin, to the end that it might achieve its heaven-born dignity as a child of God, and make its rightful adjustment to a world designed to be the home of God's human family. He knew that the reclaiming of a world so divinely conceived and so desperately lost through its errant sinfulness could never be achieved through earthly conquest or compromise, but only through redemptive sacrifice on the part of him who claimed to be its spiritual Lord and Master.

Mark 18:11; Luke 19:10. *The saving mission of Jesus.* There you come to the heart of the earthly mission of Jesus. "The Son of man is come to save that which was lost." As we look at this sober, indeed almost grim, statement, through the medium of the prologue to the Fourth Gospel and of the preface to the First Epistle, what can we make of it?

Its implications are clear enough. Here is a world coming fresh from the creative hand of God the Father, a world framed in terms of the Divine Logos, which is the ordained prerequisite of any conceivable beginning of things. And here is Man, also the creature of the heavenly Father, designed to live in this fair world so divinely planned and executed to be his home. All so far is controlled by the creative hand, but when God makes man in his own image an element of free choice operating within the minutely planned world appears. To man by endowment and birthright is given everything needful for the child of God—everything but one; and it is that remaining one thing that spells the moral struggle inevitable in one whose birthright includes the nature and image of God. To man alone of all the creatures from the hand of God, so far as we know, has been committed the awful responsibility of achieving his own moral character through his exercise of the right to choose between good and evil.

For man to live in a divinely established world-order successfully as a child of God required that he should live at all points a moral and spiritual life consonant with that of the Word made Flesh. But he was not set in mechanistic fashion inerrantly to do this; he had it as his share in the nature of God to exercise his sovereign will. Conditioned though he may have found himself in countless ways in the exercise of his will, nevertheless by the right and wrong choices of his wilful nature it was ordained that he should live or die. That is to say, in the realm that means most to man, the realm of the spirit with its moral implications, his life is not set in a necessitated scheme, although his spirit must forever work with the necessitarian laws of the flesh so long as he lives the life of the flesh on this earth. But it is set to the key of ethical choice. Where there is no ethical freedom man cannot rightly be accused of committing sin, however he may go against the spiritual laws of his own being. As a matter of fact, how could man ever talk about spiritual laws if he knew no such thing as ethical distinction between right and wrong?

Make as much as we can out of the drift and drive of heredity and circumstance, we cannot understand the idea of the fall of man in any other way than through his own power of ethical choice. By will power he turns against his creative law, and ruins both himself and his world in consequence. Had mankind never made the disastrous decision to live the life of sin, of rebellion against the righteous Will of God, the whole story of Christ's advent into the world would have been different. Conceivably he might have come as the authentic incarnation of God's Love and Providence, but not as the Saviour of a world lost in sin. But mankind did make that decision, and continues to make it from age to age; and Christ must come as the almighty redemptive Love of God made flesh to dwell among us, that in all points he might be tempted like as we are, yet exhibit to us a human life royally living above sin by virtue of the Divine power to overcome the devil and all his works. And as incarnate redemptive Love he must make the supreme sacrifice for the salvation

of men from the dreadful pit which their own sinful selfishness persists in digging for them.

Two theories of the beginning. As we have spent a little time together looking into the faces of two great men and studied their views of man and his world, we have come upon two very divergent theories of the beginning of things. Both men are realists enough not to bewilder us by secondary considerations; both made an honest effort to get behind circumstances and find out what is the basic truth about the world as we find it. Both men agreed upon the mass of evil in the world, and its deleterious effect in the lives of individual men. But they differed in their conception of the origin of that evil, and of its essential relation to man and his world-order.

Schopenhauer, the pessimistic philosopher, made out the world to be essentially evil in its origin and operation. The ultimate truth to be discovered about the world-order is that it is animated and controlled by a malevolent Will, or Energy. This Will is not at all to be confused with the Divine Will with which Jesus came so sublimely to terms in the Garden of Gethsemane, but a current of irresistible tides of impulse sweeping through the world without rhyme or reason. Man stands in relation to it not as one ethical being stands in relation to another, but only as the little bay of an indented coast stands in relation to the great ocean from which it is filled. For Schopenhauer neither the beginning nor the end of the world-order holds any promise of glorious values or destiny for man, nor do they hold any slightest hint of his redemption from the evil of the world to which he has succumbed. On the contrary, the world is so framed in non-normal Force that human life has no meaning beyond its brief passional existence upon the earth. Like a fleck of brown foam upon a raging muddy stream in time of flood, if we may change our former figure, man dances his way into existence and out again, by no virtue of a sovereign moral and spiritual nature, but only as the result of the capricious stream of life of which he is an incidental part.

For St. John, the Christian seer, the world, as evil as it is, is not essentially evil. The ultimate truth about it does not lead the reverent inquirer out into the impasse of currents of impersonal Force, but rather into the glorious realization of the everlasting primacy of God's mighty Love, registering as both Design and creative medium in the eternal Logos, whose existence is the prerequisite of all that is and that is to be. John, too, encounters the universal Will, but it is the will of the heavenly Father. It is a personal Will with which every child of earth can hold personal relationship on a fundamentally ethical basis. Herein lies that promise of supernal values, whose rough foundations are laid in the earth-life which man now lives, but whose superstructure must wait for the unspeakable realization which is to be achieved in the life that is to come. St. John envisions God's eternal Logos as coming into the flesh to live among men, not only to make God tangibly real to them, but to body forth God's redemptive love for them. For St. John men are no flecks of foam upon a raging current of cosmic impersonal life; they are the children of God, both by creation and by redemption. The moral foundations of the world are laid that way. This is that which was from the beginning—and that which shall be to the end of the ages.

The Place of Religion in Social Control.

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Philosophers and scientists recognize the importance of "control" as a crucial issue in all the departments of life. Natural science works to know the secret of control within the physical universe, sociology and social psychology within the realm of human environment and conscious mind.

We owe to Prof. Edward A. Ross the broad term "social control." It was his important essay on the subject published around 1901 that popularized the term.

What is the meaning of this term? It is used by sociologists with at least three meanings. First, to stress the *source* of control and limit it to that which emanates from the group and to exercise constraint in the individual members; second, to stress the *purpose* with the limitation of the intention to exercise constraint; third, and including both, it is broad enough to include all the forms, means and methods in which *constraint* is exercised and the solidarity of the group is manifested. Different sociologists give different lists of the means and methods of "social control," each of whom without attempting to give an all-inclusive list, gives those which in his own judgment are the most important. Professor Eubanks summarizes from ten of the leading sociologists a catalog that includes fifty-eight different forms of control. These forms are familiar under various names, from the most elementary forms of social control, the spontaneous forms in the crowd, in ceremony, prestige and taboo; the more explicit expression, in gossip, rumor, news, public opinion, to the formal organization in law, dogma, and in religious and political institutions. Our discussion, then, of Religion is limited to only one of its many aspects in the field of sociology, and within this field only as a means of societary control.

Again and again formal means of social control such as government and law with all their machinery and technique fail to realize their purpose because they cannot deal with the spring of human action itself. Religion proves to be the force in that realm for social order.

Religion conceived as a social force, through all of its history has been an instrument of social adaptation and control over social life. From its earliest stages, it has supported the "mores" of the social group in which it has been found. Dr. Marett in his book "Anthropology" says: "The religion of a savage is his whole custom so far as it appears sacred." Everywhere in primitive society, after certain practices have developed into institutions, we find that religion comes in and gives its sanctions, working in that way, for permanence and stability.

What has been proved to work for the safety and welfare of the group in more advanced societies, has been made sacred through the agency of religion. Patterns of conduct and life of the group have been strengthened (reinforced) with the aid of a supernatural sanction. So marriage, for example, was made sacred, the authority of the head of the house over the members and the right of each of them with reference to the others was made sacred. The authority of the magistrate and his different functions, also were made sacred. Fustel de Coulange in his work "La Cité Antique" quotes Plutarch as saying: "For it is this (religion) that contains and holds together all human society and is its main prop and stay."

The "mores" were inbedded in religious feelings and beliefs, that is to say, they became absolute social values, with a supernatural sanction added to them. It is easy to see what would have been the validity of patterns of conduct and life for the coming generations without the sanction of religion, the breakdown of all their patterns, social discontinuity, and chaos. Civilization is possible only by the handing down of certain social ideas and ideals, and religion has given to those ideas and ideals a particular value, making them worthy of being preserved by the following generation; not only that, but also the sanction to enforce them upon the individual. It has been in that way that the individual member of society has been constrained to conform his habits to society and to control his conduct according to the social demands. The sociologist cannot ignore the social effects of religion as a harmonizing and order preserving element in the support which

it has given in all stages of human culture, to custom, moral standards and moral ideals. It is, as Prof. Ward says, "the power of social gravitation which holds the social world in its orbit."

For the very reason that religion supports social values and attaches its sanctions to them, it can as easily attach its sanctions to values, moral and social ideals, beyond the existing order of things. The values that support are not only those which are customary in the life of a given society, but also those which have not been realized. Therefore, it is not only a conservative element in society but also a chief stimulus to social progress.

Giving its approval to a "pattern idea," an ideal social life not yet realized, it imparts a force and dynamic impossible of securing from any other agency. Further, it sets up a goal which gives direction and meaning for the whole social life. It is undeniable that the religion which fertilizes the altruistic feelings and emotions of the individual lays also the foundation for social progress, because sympathetic understanding makes for harmonious relations and for opening the doors to a higher type of social order.

"In proportion," says Prof. Ellwood, "as religion sanctions altruistic conduct on the part of the individual, in that degree it helps not only to harmonize the relations among the group, but also to secure the establishment of a just social order. It thus aids progress."

Then we may conclude, religion as a means of social control, enforces the claim to dominance in the life of man of the highest ideas and values of society. That is to say, it exalts the life in which the individual merges his interests, desires and aspirations with his society—a society which to the Christian is co-incidental with the whole world. It is this very process that works for social stability. Also religion, in setting goals that call for realization, itself impels progress, which progress can be wrought out only through co-operation and solidarity.

An anonymous Christian writer in the first half of the second century apprehended the social value of his religion.

In happy words he says: "What the soul is in the body, that (Christianity) is in the world . . it holds the world together."

There have been raised the questions, "Can religion as a means of control be supplanted by other means?" and "What is the future of religion in an overly complex society?" One leading sociologist of this country in his book, "The Psychology of Human Society," answers the first, "So far as Social Psychology can discover, there is no substitute for religion as an instrument of social control." As to the second—the real question is not "What is the future of religion?" but what would be the future of society without the sustaining, stabilizing, inspiring force of Religion? Religion "holds the world together!"

Expository.

The Social Imperatives of the Kingdom of Heaven on Earth.

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The First Imperative stated and examined. Matt. 5:13.

"Ye are the salt of the earth" (γῆς). While the verb ἐστὲ does not have the imperative meaning grammatically the charge is definitely implied in the statement in Mark 9:50.

When the corrupt heart of a man receives the indwelling life of Christ through the Spirit he becomes not only a citizen of the Kingdom of God in heaven (Phil. 3:20) but also a citizen of the Kingdom of God on earth and is thus committed to and empowered for the task of purifying his environment.

The disciples in seeking to bring in the Kingdom on earth are to be to society what salt is in the domestic and industrial economy. The disciple must be as his Lord. Life became purer and brighter whenever he walked among the sons of men. While fitting them for heaven he cleansed for them the social spheres of humanity.

To be sure the heavenly mission comes first but the earthly mission is a very definite part of Christian duty.

While writers like McIntosh stop with the earthly, it is a grievous mistake to minimize it, in our concern for the heavenly.*

Christian churches should be reservoirs sending forth conserving, healing, comforting streams of divine cleansing into the world. When this is taught by parents, teachers, ministers, etc., as an individual duty, what a blessed improvement will be manifest in the value of the churches to society. And how much easier it would be to secure higher degrees of social justice through legislative enactments!

*What the world needs imperatively today and what it will continue to need tomorrow, and must have, indeed, if impending disaster is to be avoided, is an accelerated development of social science applied in the spirit of dedication to the highest ideal of social religion. ("Social Religion" p. 326).

Man's inheritance from the social contributions of the past lays upon him the responsibility of using and propagating these contributions for the good of humanity. This is true in the widest sense of the Christian who not only owes a debt to the past, but who, in the very nature of his relation to the Son of God, as Redeemer, Teacher and Master, owes implicit obedience to his mandates, in the present.

"Until Christians do the most and the best they can with themselves and for all others, they are not faithful to the mission which Jesus has laid on all his followers. Salt and light are figurative terms for spiritual realities" (Votaw). True altruism begins here.

The Imperative considered under three aspects: A declaration, a question, a warning.

I. The Declaration. "Ye, the disciples, are the salt of the earth" (γῆς).

1. *Note the symbolism.*

(1) The term is used several times in the Bible. Numbers 18:19; Leviticus 2:13; 2 Kings 2:20, 21; Job 6:6; Colossians 4:6; Mark 9:50; Luke 14:34. The Old Testament references are to covenant ratification, healing and taste. New Testament references deal with personal relationships.

(2) Other uses.

a. Latins and Greeks sprinkled salt on the heads of animals to be sacrificed.

b. Among ancient Teutons one who took an oath first dipped his finger in salt.

c. Eating salt with an Arab assured protection.

d. In our day salt is used: (a) to prevent food from spoiling, curing meats, canning, etc. (b) Healing, salt injections, saline springs, air impregnated with ocean salt, bathing for throat and nostrils. (c) Making food more palatable. Thus used by Jesus the figure is highly appropriate. It has been said that "the discovery of salt and its employment in food preparation constitutes an epoch as socially important as the discovery of metals."

2. *Note the application of the Symbol.*

(1) Every true Christian therefore is left in the world as a conserving influence in society.

There are two key words in constant use today. Conservation, or preservation, and rehabilitation. The first is more the thought of the text but the second cannot be overlooked.

Natural resources, coal, iron, gold, etc., forests, oil, gas, etc., are to be saved from wanton destruction and waste; as crops are to be preserved from rotting and food from spoiling. So in the moral and spiritual realm of humanity. Jesus Christ is the source of the saving salt which alone is able to keep men from moral and spiritual corruption and his disciples are to apply this grace to a sin-sick world.

It was to his disciples that the Master committed the task of projecting into the turgid sea of humanity those purifying, healing streams of influence which alone could truly make for any permanent social salvation.

The Christian must first keep himself chaste, sober, honest, unselfish, God honoring, then help others to become so. "Ye are the salt of the earth," said Jesus; "That man is the salt of the earth," says the world.

3. *The method of Conservatism.* "Capitalism, communism, having failed to save the social order, we must search for a new way for the reconstruction of society, which neither nationalistic communism nor political socialism is accomplishing."

This assertion is true, but Kagawa's method of seven-fold co-operation will prove just as futile as any other so long as the hearts of men are corrupt.

Again it must be said, that Christ's disciples, as citizens and neighbors, must do all in their power to assist in making the wisest and best laws for human welfare. Furthermore they must make it a point that they and theirs shall see that such laws are enforced and that they set a good example to this end.

They must be open-eyed to evils arising out of the increase of national wealth and its unequal distribution; disintegration

of the family; pitfalls in the way of youth; political corruption; racial antagonism; revolutionizing propaganda; irreligion; hedonism, etc. They must know, however, that as long as the human heart is evil, neither formulas, organization nor legislative enactments for wage and hour adjustments, housing conditions, old age pensions, sick benefits, etc., can do more than serve as deterrents and that only in part, as these too often become occasions for strife and discord.

Christ's method is to purify the source of human conduct. He comes to dwell in the hearts of men making them clean through regeneration; then from these hearts he sends forth those streams of conserving, healing power to cleanse the Augean stables of accumulated social wrongs. This is his application of redeeming love. When the King thus commissions his subjects, he confers a knighthood nobler than Charlemagne's. Compare Matt. 9:35-10:42.

The great opponents of the Christian's world mission are neither communism nor totalitarianism but the subtle corrupting influences of worldliness. This is Satan's most widespread weapon of antagonism against the moral progress of the Kingdom of Heaven.

It is not by human might or powers that this can be overcome. Our Lord nowhere at anytime taught that it could. True, he said, "all power is given unto me in heaven and upon the earth;" and in that power, or authority, he commissioned the disciples to go forth on their staggering world task. They went, at first a trickling streamlet, then, in ever widening, deepening flow, at times held back or diverted, until today it has become a mighty river of purifying and healing grace.

If only now the servants of the King were willing to be imbued with his spirit of sacrifice, knowing that his rule is still the rule of the "King with the Crown of Thorns;" if only they would cease trying to glorify him by the pomp and splendor of magnificent temples made by men's hands, by gradations of hierarchical authority heading up in so-called vicegerents claiming divine honors; if only they would substitute for magical liturgical formula the vital principle of the Holy Spirit's indwelling, the stream of purifying and heal-

ing grace would find its way into many more lives for their good.

II. The Question.

If those who have been left in the world or sent into the world as a preserving, healing, comforting influence should themselves become like the world about them, corrupt, senseless, spiritual morons, what power is there to restore that influence?

Note that here Christ is not dealing with individual salvation but with social influence of disciples.

Instances: Medieval Romanism overthrown by the Protestant Reformation; that same Protestantism made saltless by rationalism in seminary, university and pulpit, overthrown by Naziism, save for the seven thousand who have not bowed the knee to Baal; Russian formalism destroyed by the threefold juggernaut of Bolshevism, destruction of family, property rights and organized religion.

There is indeed no hope for these institutions and values to be restored except through a new stream of pure, spiritual Christianity. Examples are Puritanism, Methodism. As these grow in influence and power they themselves are in danger. The Puritan movement corrupted by lust for absolute control of religion in the state, suffered reaction from that into Unitarianism; Methodist zeal and personal experience of grace lapsed, into Modernism. A question for Southern Baptists: Does the almost miraculous growth of Southern Baptists in numbers, wealth and intellectual culture show an equal growth in the lessening of social evils among them? That alone is the true test of their mission. Truly, here is cause for denominational self-examination! There is grave danger in one fact, that much of our religious leadership is being forged in the fires of Philistinism. The ancient Hebrews were forced to go that way unwillingly, but there is a sort of intellectual pride in obtaining honors from sources little less than pagan that drives many preachers and teachers among us willingly to these fires, hence many become Philistines themselves.

Maclaren's question is here apropos, "Is the present merging of the church and the world due to the world becoming more Christian or Christians becoming more worldly?"

And what of the world lying in darkness if the salt of social preservation becomes saltless? Grammatically ἁλισθήσεται (be salted) must refer to the salt and must be so interpreted, but historically and experimentally Christ's saying must be enlarged. What would become of the world if all spiritual, regenerate Christians should refrain from exercising their social obligations?

Some years ago the pastor of one of our churches received a letter which strikingly illustrates this truth. The letter was from a man who had once been a member of the church, asking for restoration to full fellowship. It was a long letter and full of deep contrition and humble confession. For twenty years he had been a professed infidel, living in sin and delighting in leading young men into vice and ungodliness. After his restoration he seemed very happy. But when he tried to win back those he had led astray they laughed him to scorn, accusing him of hypocrisy because he could no longer engage in their former evil practices. His salt had lost its saltness and in the eyes of his former associates he was a vapid fool. Recall Lot in Sodom.

If the preserving principle embodied in the Apostles and which was to emanate from them, should itself prove corrupt then where could help be found? "If they, the chosen ones, became selfish, if they wrangled about who should be greatest, then the fire which our Lord had come to send upon earth was clearly not burning in them, and whence could it be kindled afresh?" Latham in Swete on Mark 9:50.

A third application of the symbolism of salt should not be overlooked. In the physical realm salt is used to make food more palatable, in fact it is a necessary article of food for man and beast. In the moral realm the Christian should act as an influence to make life more pleasing as well as safer. "The gentle are of making others happy" is not as vital as the noble art of making others good, nevertheless it is an art which should be a part of all true Christian living.

In Mark 9:50 the verb ἀρτύω is used to denote the loss of saline property that cannot be restored. Here and in Col. 4:6 the application is to the brethren in the Lord. The accepted meaning of the verb in both places is to make pleasing, wholesome. Messiah was to be "a man of sorrows and acquainted with grief;" at heart, however there was a deep abiding joy which he longed to impart to his disciples. A sour, morose Christian can have little effect for good in bringing happiness to others. The joy of sacrifice implies a sacrifice of joy.

It has been said that "the Christian religion viewed in one aspect is a science, viewed in another, it is a philosophy, in another, it is a theology but when one gets to the heart of it there is a song." Certainly this last is true for at the heart of the Christian religion is a cross, on that cross is a man, a man who is more than man, yes, verily, God incarnate, and in the heart of the God-man is the fathomless ocean of divine love that, flowing in streams of grace through his disciples, gives beauty for ashes and joy for mourning.

"Many a man can teach Christian doctrine to the heathen listeners, but only a life that has been hid with Christ in God can communicate to heathen lives the spiritual energy which proceeds through Christ from God."—Peabody.

Such spiritual energy will impart new understanding of the more abundant life on earth, as well as immortality in heaven; thus bringing new joy and gladness to toil and drudgery while at the same time creating social conditions that will minimize such toil and drudgery. Ἀρτύω and θαρσέω are important words in the Christian vocabulary. Without them society would suffer loss. An earnest, profound wish for the moral and physical welfare of others should be accomplished by a deep, sincere desire for their happiness.

III. The Warning. When the social influence of a Christion loses its conserving, healing, joy-bringing influence, there is no strength (ἰσχυει) left for helpful service. One who is good for nothing cannot be used to do good anywhere. Rejected and despised, his pearls are cast before swine to be trampled under foot and destroyed. Such has been the fate of the apostate churches in the past: Romanism of the Borgias,

Protestantism of German rationalism, Ecclesiasticism of Russian autocracy. All were destroyed by those whom they pretended to shepherd. The fruitless tree must be cut down, but adulterated salt must be thrown out and trampled. Such was the experience of the man referred to above. Those he led astray despised his repentance and reviled him.

So in dealing with the social aspects of the liquor problem, the gambling problem, the vice problem, the problem of political corruption or any other problem brought about by disobedience to the moral law of God. Christ's word here must be seriously considered. Any follower of Jesus offending in any of these evils should lay to heart the Master's warning, and rather than cause others to stumble through his wrong attitude go as far as Paul as he expresses himself in Romans 14 and 1 Corinthians 8.

"The chief problem of man's existence is to subordinate as far as possible egoism to altruism." Yet how can this be done without first subordinating the life of the soul to the lordship of Christ?

To become obedient to this first imperative, the understanding and application of the entire sermon are necessary. Now as never before Christians are called upon to exercise their divinely ordained mission to be a purifying, cleansing, comforting influence in every sphere of social relationship.

NOTES

"Family integrity can no more be insured by enactment or legislation than the health of a city can be secured by city ordinances, while the water supply is tainted at the spring"—Peabody.

"The ethical teachings of Jesus must stand and be operative as long as goodness is better than badness and love more advantageous than hate."—Shailer Matthews.

"Side by side with the symbolism of the Lord's Supper there should be placed this other symbolism of the Christian life, the symbolism of service. The one is the sign of power derived from Jesus; the other sign of discipleship inspired by

Jesus. The final test of Christian discipleship is its capacity to stoop and serve John 13:15."—Peabody.

"The problem of the church is to transform the spirit and the life of its members into the spirit and life of Jesus."—McAfee.

"A hundred ways of service . . . illustrate the expansion of religion into the sphere of the social movement; but that is not enough . . . It must change the conditions which make people poor rather than pitying the poverty etc., which evil stoop and serve, John 13:15."—Peabody.

This cannot be done unless the individual Christian fulfills his mission of personal service through Christ.

"The greatest moral adventure this age offers is to follow the rule of love given by Jesus and make it operative in the field of industry, race and international action."—Quoted in McAfee.

It takes a Beatitude Christian to be salt to the earth.

By This Shall All Men Know.

By Robert Henry Miller
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Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another (John 13:31-35).

A world of truth is packed in this paragraph. The outline for our exposition of it consists of the successive sentences just as they stand. The very best outlines are often found in the scripture itself.

I. *When therefore he (Judas) was gone out.* Judas had already bargained with the chief priests to betray Jesus into their hands. The thirty pieces of silver were doubtless upon his person as he reclined at the Last Supper with Jesus and the twelve. While discussing the ordeal which lay immediately ahead, Jesus told them that within their own company was one who would aid the cruel designs of his enemies. It may be a little difficult to arrange in exact order all that was said and done while they were at the table, but one thing is perfectly clear: Jesus was trying to win Judas back to loyalty to himself. The highest courtesy that a host could confer upon a guest, according to the custom of that day, was to extend to him a personal service in the presence of all the guests. This Jesus did for Judas, showing him how greatly he loved him and how deeply concerned he was to restore him to full fellowship. Judas had to surrender to Jesus' appeal or flee from the room. He did the latter. The Apostle John describes the dramatic moment of his departure in an unforgettable sentence: "He then having received the sop went out straight-

way and it was night." John remembers the picture: the open door, Judas passing through it into the night. Night indeed!

It is important to notice that Jesus' supreme and final effort to win Judas was an act of love. It was love lifted to its highest. He did not resort to some other method than that which he had always used. Love at its highest was the thing Judas couldn't resist. He either had to surrender to it or flee from it.

Jesus' power over Judas was not unlike his power over many others. He overthrew their hypocrisies. He was not always able to win men, but he exerted a terrific power to blast their hypocritical pretensions. He also drew to himself those who were good at heart but who were excommunicated by professedly religious people. There was something wholesome and forthright in his character which simply made it impossible for men to keep up their fronts of sham and pretense. In his presence men were forced, you might say, to be openly what they were really.

II. *Now is the Son of man glorified, and God is glorified in him.* First let us understand what is meant by the word *glorify*. It does not mean that Jesus is praised and honored. It means that the spirit which has actuated him throughout all his ministry is given its highest and most triumphant expression. The thing he loved most, his deepest conviction, the purpose of his life is fulfilled. His love has routed evil in the person of Judas and found lodgment in the lives of the eleven. "Having loved his own which were in the world he has loved them unto the end." By washing his disciples' feet, by eating this meal with them, by his last supreme gesture of love to Judas and by Judas' flight before it—by these he is now glorified.

If you have ever given yourself in utter abandon to some good cause you know what I mean. You planned and worked and prayed and waited. You persisted in your effort in spite of discouragement and defeat. Then one glad day you accomplished your purpose; you got your message across; the

work you planned was done and the world was enriched by your effort. That's what it means to be glorified. The accomplishment of any great purpose is the glorification of the life through which it is done.

A philosopher would say, "Ultimate truth has been expressed through one's personality." That puts it simply. A good sermon, a kind act, every bit of loving service is an incarnation of the Divine. Of such lives it can be said: "Now are they glorified, and God is glorified in them."

III. *And God shall glorify him in himself, and straightway shall he glorify him.* The thought of this sentence, put in more familiar form, would be something like this: "Since God's eternal truth has expressed itself through my life; my life shall find its eternal security in the truth which it has served." The life which is an instrument of God's purpose is as secure as that purpose.

The key to one's future can be found in either of two types of experience. One of these is age, death, decay. Men are inclined to see in these processes of disintegration the prophecy of what shall become of us. All there is of my personality is destined to come to that!

But with just as good reason, some of us think far better, one can point to other experiences, taking from them the clue to the future. For example, how grandly men rise to the service of great social or religious purposes! Why not take this as the pointer by which to fix our faith in the future? How can you be sure that the ultimate truth of things is betokened by decay and death? Is there not more significance in life and growth? This is the Christian's faith.

The Christian hope, I fear, has become too much a matter of debate over trifles. The words pre- and postmillennial suggest one of the many futile issues which have been raised in regard to these matters. Would it not be far better to submerge these petty conceptions in the assurance that the Lord himself is the center of our hope? This is the faith of multitudes of sincere Christians. Speak to them of pre- and postmillennial and they wouldn't know what you were talking

about, but speak of reunion with loved ones, and coming into the presence of Jesus in the home of the Heavenly Father and they know what you mean. These are the things they live by. How much better they are than learned and futile contentions over matters that are beyond human understanding!

IV. *Whither I go, ye cannot come. A new commandment I give unto you, that we love one another; even as I have loved you.* To put the thought in other words: "Now that the bond of our physical presence is to be broken let us establish a better one, the bond of love."

He is going away; where he goes they cannot come; but love can more than compensate for the loss. The breaking of one tie is but the occasion for realizing a stronger one. It is an exchange of something that has served its day for something far more precious, the exchange of physical presence for eternal love.

And how like life that is! We are given some gift; we enjoy it for a while; and then it slips away from us. Why? In order that we may set our affection upon some better gift that God has ready for us! That was true of childhood: we lost it that we might accept from God's hand the ampler days of young manhood and young womanhood. And those bright days slipped by, so that we might accept God's better gift, the full, rich days of adult life. Which again we cannot keep, for God serves next the days so full of memory and hope and love which crowd old age. These again we are called to relinquish in order to make room for God's best gift, immortal life!

Without exception self-denial has been gain. We will apply that faith to the supreme self-denial, death: like all the rest, it too is gain.

"You are sad when I tell you that I shall leave you and that you cannot follow me; but you must love each other as I love you, and the burden of our separation will be more than made up. This love of yours will convince the world of your discipleship. By this shall all men know that ye are my disciples."

Facing Pastoral Problems.

G. S. Dobbins, Editor

"Getting the Jump On the Summer Slump."

By the Editor

A big city newspaper recently carried the picture of a prominent downtown church on the bulletin board of which was the announcement: "There will be no Christian Endeavor in this church during the summer months." The editor commented: "Sad if true."

There seems to be a growing tendency on the part of many churches to let down, if not to close up, during the summer. It is apparently assumed that most Christian people, including the pastor, will take a vacation from Christian activity during the months when the mercury climbs around ninety to a hundred. As a matter of fact, very few working people get more than two weeks' vacation, and frequently they spend this time at home. The baseball parks are crowded, the Sunday picture shows are well attended. Picnics and similar activities are at their height, and in many ways activity is speeded up for a great multitude. Those who take a vacation from one spot have to go somewhere else, and it is probable that in almost any community, as many people have come for their vacation as have gone somewhere else for the same purpose. Certainly the devil takes no vacation during the summer.

The well known principle of the vacation is that change brings rest. The majority of people do not take a vacation to rest, nor do they go to some quiet place remote from all activity. The seaside and mountain resorts are crowded with the multitudes who want a thrill—new activities, new acquaintances, new interests, new pleasures, new sights and scenes. Is it not an acknowledgement, to the point of shame, of intellectual and spiritual laziness when church leaders surrender to the "summer slump" because the regular traditional

program loses its appeal and the people quit coming? The editor has been in two thriving small city communities recently in which practically all of the churches had agreed to discontinue their evening services, holding a joint evening preaching service which rotated from church to church during June, July, August. In Louisville almost all the downtown churches abandon their regular program during the summer months, and the practice of having one nominal morning service each Sunday is spreading to the suburban churches. One downtown church, which has steadily resisted this tendency, has far more people in its evening service than attend the joint service of all the other churches co-operating in the union plan.

Is there any way to "get the jump on the summer slump?" Indeed there is, if ministers and church leaders are willing to pay the price. The following are some practical suggestions for the vitalizing of a church's summer program.

1. Making Much of the Vacation Bible School

Forty-two years ago, Mrs. Virginia Hawes, a sister of Mrs. John A. Broadus, secured the co-operation of her pastor and church in New York City to conduct a "Daily Vacation School" in a crowded section of the metropolis. The chief aim of the school was to give religious instruction to the underprivileged children who crowded the streets, with nothing to do and nowhere to play, during the school vacation period. The idea spread and in 1900, Rev. Robert G. Bovine, Secretary of the Baptist Board of City Missions, turned his attention vigorously to the promotion of Vacation Schools as part of the Board's missionary work. Six years later the number of Vacation Schools held in New York City had grown to thirty-three. A year later a National Association was formed, and schools began to be held in other cities. At first, the Vacation Bible School, like its progenitor, the Sunday-school, was a missionary service intended for underprivileged children. A second phase was entered about ten years ago when the Vacation Bible School came to be thought of

as an adjunct of the Church School for all the children of the community through the Intermediate years. The growth in popularity of the Vacation School has been phenomenal. The Secretary of the Department of Vacation Bible Schools of our Sunday School Board reports nearly five thousand such schools conducted last summer, with the prospect that the number will go well beyond five thousand this summer.

Are we now ready for the third phase of the Vacation Bible School movement—the inclusion of the Young People and Adults? The genius of the Vacation Bible School lies in the word "vacation." Children love the Vacation School because of its unique combination of recreational and spiritual values. Attending Vacation Bible School is *fun,* and yet they perhaps learn more about the Bible in the two or three weeks of continuous study than they learn all year in the Sunday-school with its weekly intervals. Then, too, they learn the joy of creative experience, making things with their hands, devising and carrying out new projects, learning new songs and entering into worship, coming to know the Bible as a guide to rich living and the church as a place of happy and useful service.

Why not put this Vacation Bible School idea at the center of the church's life for a month, rather than in the fringe for a group of children? The whole church could be led to get behind the Vacation School plans, which would include the present splendid program for the children during the day, and then night school for the Young People and Adults. The same "project principle" could be made operative, with groups of grown-ups making things, putting on dramatics and pageantry, conducting clinics on child and youth welfare, holding debates and forums, reviewing the best religious books, studying the Bible from new and fresh angles, preparing and enjoying musical worship features, studying missions and evangelism, going forth to do personal soul-winning, surveying the church community with a view to the remaking of the fall and winter program. To avoid overlapping, it might be wise to have the two weeks for the young people and adults follow the two weeks for the children. The

adults would get a great deal out of the children's school, and the children in turn would find much to interest them in the school for the older people.

Too much work, you say? Well, the baseball players, the amusement park entertainers, the picture show people, the dance hall and road house managers, the radio program makers work hard, yet they seem to think that it pays.

2. Reviving Outdoor Evangelism

One of the reasons given by people for not attending church during the summer time is that they cannot endure the hot, stuffy atmosphere of the often poorly ventilated building. Then, too, they say that they are shut up in the house all the rest of the year and much of the time even during the summer, so that when they are free on Sunday, they want to get into "God's great out-of-doors."

Well, why not hold services out of doors? Jesus taught and preached in the synagogues, but it would appear that the greater part of his preaching and teaching occurred on the outside of any building. The Sermon on the Mount was preached from a hill side. His interview with Nicodemus probably occurred on a housetop. His discourse with the Samaritan woman took place as he sat on the curbstone of a well. He taught the Twelve in peripatetic fashion. Some of his greatest utterances were made to groups of people on the streets, in the market place, by the seaside.

The conversion of the three thousand at Pentecost, when the promise of the Holy Spirit came upon the disciples with amazing power, occurred not in the Temple, but on the streets of Jerusalem. Paul was an inveterate open air preacher. Wesley and Whitfield preached to multiplied thousands outside of church buildings. The Salvation Army, under the leadership of Commander Booth, found its greatest opportunity on the crowded street corners of our modern cities. D. L. Moody, Gypsy Smith, Billy Sunday, and others of the generation just past, preached under tents and in crude tabernacles where they reached multitudes who could not have

been brought inside a church. Much of the astonishing success of the so-called "hysterical sects" of our day is due largely to the fact that they go where the people are, using store fronts, residences, warehouse lofts, the parks, busy street corners, residences.

Have we grown too stiff and cold and formal to hold "divine services" anywhere except in a church house? Are we afraid we will lower our dignity if we preach on streets or in the parks or in a vacant store building or in a school house or residence? If so, the marks of spiritual decay are upon us.

A program of summer evangelism would vitalize almost any church. I do not mean a two weeks' protracted meeting in August only, but in addition a quiet, earnest, prayerful, determined campaign of preaching and witnessing out where the people are. Services may be held on the lawns of the best people in the community. Preaching and personal work may be done on one of the busiest street corners on Saturday afternoon or evening. A revival may be conducted in a needy section of a community, utilizing a vacant store or residence. A school house may be available in another section. A glorious series of services may be held Sunday afternoons in the parks. Many young church people will "find themselves" in such a program, and many of the elders will rediscover the joy of witnessing and of serving.

This will consume too much time and energy, and may bring criticism from some of the "best people," you complain? Well, the Mormons, the Holy Rollers, and similar zealous but mistaken sects reap a harvest. Communists and atheists are thus spreading their deadly propaganda. Perhaps we deserve to lose the masses if we are not willing to go where they are with a message they can understand, presented so as to make to them the maximum appeal.

3. Capturing Motion Pictures for Christ

Jesus used the spoken word with which to paint moving pictures. He himself wrote nothing, but four of his followers wrote each an imperishable Gospel. From earliest Christian history, the spoken word, the written word, and pictures have

been used as means of propagating Christianity. When printing from movable type was invented, the new invention was immediately captured for the cause of Christ. The first printed book, as we well know, was a Bible.

Following the invention of printing, the next greatest means devised for the dissemination of ideas was the motion picture. When the moving picture was combined with simultaneous speech, the all but perfect medium was provided for entertainment and education. Unfortunately, from the beginning the motion picture was seized upon and exploited for the purposes of commercial entertainment. The tendency of commercialized entertainment has always been and perhaps always will be downward. Thus this invention, equally valuable for education as for entertainment, fell under a moral shadow during its early development. We are beginning to see now that, just as there are bad books and good books, so there may be bad pictures and good pictures. We are beginning to understand that the same sort of use of pictures in the cause of Christ may be made as the use of the printed page.

The attraction of the motion picture is little less than astounding. Last year, we are told, there were approximately ninety million paid admissions per week to the motion picture shows of America. This is an average attendance of one person per week for the total population that can walk and see and hear—and some babies are taken in arms! We are bound to reckon with the consequences of exposure for three hours or more per week of these vast multitudes to the sort of stimulation to which they are subjected in the typical motion picture theatre program. We shall not win by denouncing all motion pictures as evil and undertaking to prevent the people from attending. Having learned this lesson, we have thought to remove the worst evils through a "League of Decency" and to improve the quality of pictures by demanding that which is more wholesome. Shall we not now go a step further as we promote the production of pictures that are definitely moral and religious and that can be used with full approval as we use and approve good books?

It is expensive to produce a good picture. There must therefore arise a sufficient demand for such pictures before they become commercially practicable. Gradually this demand is arising and is being met. It was the writer's privilege to see recently a series of pictures produced by The C. O. Baptista Film Laboratory, 325 West Huron Street, Chicago, Illinois. Mr. Baptista, true to his name, is an earnest Baptist layman who caught the vision of the possibilities of motion pictures in the service of Christ and Christian education. He has produced a series of one-reel picture-sermons, that teach and preach even more effectively than if the same ideas were to be presented by the most attractive of speakers. The rental on these films is very reasonable. From Films, Inc., 330 W. 42nd Street, New York City; or 64 E. Lake Street, Chicago, Illinois, may be secured an educational film directory, giving a great variety of sixteen millimeter sound and silent pictures. These pictures have been chosen or produced with utmost care so as to meet the requirements of churches and schools. From the Harmon Foundation, 140 Nassau Street, New York City, may likewise be had films of superior quality, prepared especially for use in churches and other religious institutions. Particularly fine are some of their recent missionary pictures. Our own Foreign Mission Board, Richmond, Virginia, has a library of silent films, some of which are excellent. Other denominational missionary boards have pictures of absorbing interest and high educational values which may be secured at very slight expense.

The Sunday School Board, Nashville, has recently secured the agency for one of the best inexpensive sound motion picture projectors. For a few hundred dollars, a church may be equipped for sound motion pictures and these pictures may provide one of the most attractive of all modern adjuncts to the church's religious education program. Especially appealing would be such a program carried on wisely during the summer season.

Again, it may be objected, a church is getting on dangerous ground when it makes use of a medium so thoroughly as-

sociated today with worldliness. Yet, we are bound to see it is not the medium itself but the bad use to which it has been put. Let us put the motion picture into the service of Christ!

4. Bringing the Summer Assembly Spirit to the Church

The Summer Assembly has come to be one of our great Baptist institutions. All the States of the Southern Baptist Convention have some form of Summer Assembly, where for a period Baptists gather for recreation, fellowship, study, inspiration. Various groups specialize on their several interests. The Sunday-school people study principles and methods of teaching, administration, promotion. The Training Union workers pursue study courses, carry on laboratory work, and listen to inspiring addresses. The women review W. M. U. methods, exchange ideas and plans, study and pray for missions, and seek to enlarge their world outlook. The men meet for discussion of Laymen's Work in the churches, join in forum discussions on missions, stewardship, evangelism, the application of Christian principles to modern social and economic problems. In the midst of all this are recreational features which add zest and enjoyment.

Why could not a church, or a group of Baptist churches, have their own local "Assembly?" They might secure an attractive spot, convenient to the membership, near a lake or a stream, or in a wooded dell, or a lodge in a park, or a country school house, and there have a week of the most delightful rest and spiritual stimulation. The occasion would be something like the old "camp meeting," streamlined and brought down to date. A great prayer and praise and preaching service would climax each day, doubtless attracting scores and hundreds of people who could not be present for the all-day program.

It wouldn't work in your community, you object? Well how do you know? Has it been tried? It would require thought, planning, ingenuity, enthusiasm, energy. Perhaps the lack of these would give the real reason for skepticism as

to success. Maybe there are more of these elements than you suspect!

Can we "get the jump on the summer slump?" We can if we will. There is very little excuse for the defeatist spirit that often takes possession of a church just because the weather is warm. There would be even more real reason for quitting when the weather gets extremely cold. The truth is that we are facing a vicious tradition which is of the devil's doing. It is high time that we defied this "summer slump" tradition and set ourselves to make these glorious months of freedom from the rigors and restrictions of winter a time of victorious achievement for Christ and his church.

Life Factors and Tendencies.

By the Managing Editor

Will America Surrender to Hitler?

The present world crisis in its extent and in portent is the most serious in human history.

It is easy to think that the spiritual values of the human race are involved. The British have the conviction that they are carrying, just at the moment "alone in arms," the burden of human freedom.

There are two ways of looking at the gigantic conflict now engulfing the world. There is a struggle of ideologies for the constitution and conduct of human society. We call them the democratic ideal and the dictator ideal. In the one case the people express themselves and achieve their own ends and ways of life: in the other a superman, as the leader, makes the plans, projects the forms and controls the working combination of the corporate life of men.

The democratic ideal has been gaining headway against all other social theories in the modern world, and has produced an order of progress, prosperity and culture which, until a little while ago, has been accounted the highest stage of human history thus far. This ideal, for ever increasing millions of men, seemed to light the way to human destiny. The hope of the world lay in the growth of this ideal in the organization the world's life. For the religious mind this ideal was leading on to the Kingdom of God for the human race.

Then came the World War and the quarter of a century of confusion, distress, failure, depression.

In different sections of the world, notably Russia, Germany, Japan, Italy, this ideal lacked appeal. It did not apply to their conditions. It would operate for the time being to delay, if not permanently to thwart their ambition for racial and national importance and power.

The democratic ideal has attained its position and appeal in national and racial contexts and in a degree in connection with and by the support of certain imperial developments and expansions. The roots of democracy lie in essential human worth in its relation to God. Its finally compelling appeal and its compelling worth are deeper than any racial or national pride or consciousness, and transcend all religious or governmental exclusiveness. The identification of the principle of democracy seemed to lie with a few nations and empires which were in actual competition with other nations and actual or nascent empires. This fact, that democracy was so largely identified with vast empires, has been too uncritically accepted as supporting the thesis that the present war and that of 1914-18 are nothing more than clashes of competing imperialisms.

Within these limiting matrixes the principle of democracy is restricted, and is hindered until it can lift the members of these "free" peoples and their governments above the plane of national and other sectarian rivalries and vested interests.

Beyond (i. e. below) the plane of genuine democracy the "democratic countries" find themselves menaced by the totalitarian dictator "powers." Their very existence is threatened. Force of arms is about to overthrow the only nations which incorporate and inculcate the democratic idea. The totalitarian powers deny, deride, oppose the democratic concept. They blatantly proclaim their purpose of destroying the ideal along with the nations that profess and support it. War ensues.

Every "democratic" people is faced with a terrible dilemma, the people of the United States along with the rest. What shall we do? The instrument of democracy is education, reason, persuasion, demonstration. The reliance of the dictatorship is force. Democracy is ethical, spiritual. Totalitarianism is material, physical. Democracy's resource is God. The dictator's is guns.

Shall we fight with force to save the right to maintain and develop democracy? If so we must adopt the methods of the

"power" states and rely on force of arms and the munitions of destruction. To do this means that we must engage all our spiritual resources for the time being in utilizing our great resources of material wealth to build a mightier totalitarian unit than Hitler's and equip it with a military equipment superior to those of all the dictator nations combined. This can only mean that for this purpose we must cease to be a democracy, must put aside the democratic ideal and its method. We must cease to rely on the power of an ideal and the methods of democracy and allow ourselves to be dominated with the ideals and methods of dictatorship. We cannot efficiently "defend" our "democracy" except by force—superior to the force of the opposing ideology.

This is what Americans are now being asked to do; and seem about to do. We tell ourselves that this is necessary in "the emergency" and that our surrender is only "temporary." So soon as we have destroyed the totalitarian power of the dictators we shall resume the spiritual methods and the peaceful persuasions inherent in and consonant with our democratic ideal.

Is this possible? Let us make no mistake about this. We cannot "temporaily," in an "emergency," under "necessity, forced upon us," adopt this course without actually, for this task and for the time required to accomplish this task and for making it secure, surrendering to the spirit of force, embodied in dictatorial power in a trusted "Leader," accepted certainly whether trusted or not. Hitler is the supreme incarnation of racial imperialism embodied in a dictator, relying on physical might. To destroy him we must have a superior incarnation of the same ideals. Is this a spirit to which we can give ourselves for "temporary" "emergency" incarnation and exorcise that spirit when it has done us this service. Does such a "devil" accept such incidental "possession"?

If to avert later surrender of the form of democracy to the force of might in a dictator's hands we surrender the essence of democracy to the devil of power, who is to deliver us? And when may deliverance come?

What is the alternative? If democracy must die at the hands of physical might shall it choose to die on the battlefield defending its life by force, or will it choose to die on the cross in confident hope of resurrection? Will the resurrection life resurge from the battlefield or from a tomb hard-by a calvary?

What Now?

While these pages are in process the lightning war changes conditions and crushes nations and peoples. France is prostrate. Europe seems to be at the mercy of one man, with a strutting satellite whose pride is flattered by being consulted in disposing of the spoils. For Great Britain the situation is desperate and the outlook ominous. America is shaken by hysteria fomented and manipulated by powerful propaganda. The propaganda says everything is to be lost in ruins if Hitler cannot be stopped and Hitlerism destroyed. And the only way to destroy it is by out-hitlering Hitler. It is too late for that, and the course is contrary to all that we call American ideals. If we allow the end to justify means that constitute a denial of the very nature of the end we shall find the means determining the end.

The British tried to be loyal to their professed principles, which they were too slowly, but progressively applying. The Empire is in process of becoming a union of commonwealths of free peoples. This a gigantic movement. The Empire was not inaugurated, and has not been built on these principles. Introducing and applying them has been facing three serious, delaying difficulties. First is the class interests and prides of the ruling center of the Empire—Great Britain—and of the ruling classes in the units of the Empire. Next is the mass of illiteracy, ignorance and provincialism among the millions of backward peoples in the far-flung dependencies and possessions. Third is the rivalry and the ambitions of other Empires.

It is very clear that the supreme place of the British Empire is permanently lost. The world will gain no advantage

if that supremacy shall simply pass to some new center. This applies especially to Germany with its open and blatant concepts of race superiority and of subordination and domination of all others by force in the interest of the arrogant masters.

If—if only—Great Britain and America could admit the inevitable; could recognize that they have a calling to use all resources in the interest of men as men; could repudiate reliance on force of arms and skill at diplomacy and take a combined lead in bringing the "powers" together to work out a *modus vivendi* and in starting the "rulers of the earth" on a plan looking to the fundamental human interests!

There is no peace, or security, or even tolerable existence for men so long as empire building, racial preference, and national pre-eminence dominate the national and international policies. It is time to begin living as human beings, not as Americans, Germans, Japanese, all competing for provisions and priority. Our world is too small and too complicated for competing empires. It must become a brotherhood or a shamble. And men will be brothers only by the grace of God in Christ Jesus.

The Supreme Court Makes a Fatal Decree.

The case of the school children of Jehovah's Witnesses and the salute of the American flag at last reached the United States Supreme Court and received an amazing decision—a most alarming decision. These children must henceforth violate what they have been taught to believe is loyalty to God or be deprived of the most sacred right of an American child at the hands of his government, the right of an education. Henceforth under this decree if one writes God he must write FLAG.

There has come forward in these cases no serious question of the loyal and competent citizenship of Jehovah's witnesses. The flag is a purely artificial symbol of loyalty, no essential

feature of loyalty. Saluting the flag is no convincing proof of loyalty to country, nor failure to salute final evidence of disloyalty. A traitor would often be quite willing to go through this form, and a patriot may have a good reason for not saluting.

Jehovah's Witnesses are mistaken—they may even be ignorant and foolish in thinking that saluting the flag is 'worshiping an image.' Yet they do think so; and their ignorant notion deserves respect and protection. So long as no actual disloyalty of spirit and act is charged it is as ignorant and as superstitious to punish them for not saluting the flag as for them to decline to salute.

Who could have believed that the Supreme Court could have been so moved by political hysteria as to deny to men an essential element of religious freedom—and with but one vote for freedom?

Southern Baptist Historical Society

The Society undertook no meeting in connection with the Southern Baptist Convention in Baltimore. The conditions at the Convention, with so many collateral meetings, do not afford a favorable occasion. The officers decided beforehand not to call a meeting. Instead a meeting is appointed at Ridgecrest to be held in the afternoon of August 29. Notices will be sent to all Southern Baptist weekly papers to appear early in August. An enthusiastic, largely attended meeting is anticipated. Important reports will be made. Progress will be reported. Officers will be elected and plans projected. Annual and Life memberships are solicited. All members whose dues have been paid will be eligible for participation in the proceedings.

Book Reviews

I. EDUCATION AND WORSHIP

Instincts and Religion. By George Barton Cutten. Harper and Brothers. Price $1.50.

The President of Colgate University has written a book that is strangely out of date and up to date. He insists on using the outmoded word "instincts" although he well knows that psychologists have expunged the word from their vocabulary. Notwithstanding all this, President Cutten still believes that there are "instincts." By "instincts" he means the relatively unlearned capacities and tendencies with which human beings are born. Cautiously the author refrains from giving a definite list of instincts, but we find by inference that he includes: (1) Self-preservation, including flight from possible dangers; (2) acquisition, the securing and holding of things considered valuable; (3) fear, including flight from reality; (4) pugnacity and self-assertion; (5) imitation; (6) curiosity; (7) sex; (8) parental behavior.

The instincts in human beings, he hastens to assert, are not automatic machinery which operate without intelligence when the appropriate stimulus is applied. The instincts are closely related to intelligence, to morals, to religion. The instincts are bound up with the fact and the guilt of sin, and must be taken into account in the appeal to escape the consequences of sin through salvation.

President Cutten quarrels openly with "modern theology" because of its over-emphasis on intelligence and its lack of appeal to the instincts. "Some people think that there is nothing colder than a dog's nose, but what about the New Theology?" he sarcastically inquires. He replies, "The truth is that the new theology is dying on its feet because it is so purely rationalistic. It is too successful. It is a case of a cat drowning

in cream." He complains that the seminary-trained minister of today is a rationalist and that the more highly trained he is in the intellectualistic discipline of the modern seminary, the more thoroughly he is disqualified to reach the masses of the people with the gospel message. The church today, he thinks, has largely lost power because it has little or no appeal to those basic drives which, after all, control life no matter how highly refined education may have sought to make it.

There is a strong "punch" to this brief book. The average minister will not feel any too comfortable as he reads it. Had it been written by any other than the President of a great University it would probably be scoffed at by the religious psychologist. Perhaps it is not thoroughly scientific but it is highly provocative and will well repay reading by the minister who feels that he needs to recover that which will make his preaching and his ministry more effectual for the "unlearned and ignorant" masses. G. S. Dobbins

Alcoholics Anonymous. The story of how more than one hundred men have recovered from Alcoholism. Works Publishing Company, New York City. Price $3.50.

Here is perhaps the most remarkable book that has ever been written on the subject of alcoholism. It follows the familiar scientific case-history pattern, giving authentic but necessarily anonymous life stories of typical alcoholics who have been recovered from this dread malady. Alcoholism is recognized and described as a mental disease for which there is no physical treatment. The true alcoholic is an abnormal, for whom the only hope of successful cure lies in an attack on his abnormality. Drunkenness is conceived as a symptom, not the disease itself. The basic abnormality inheres in the drinker's personality, his wrong attitudes, his maladjustment to life, his oversensitiveness, his rebellion against things as they are. The resort to alcohol is in the nature of an escape from reality, but since alcohol is a habit-forming drug the effort at escape lands the victim in a far more cruel bondage.

This study of more than a hundred actual cases of alcoholism results in a composite of the alcoholic. The picture will at once be recognized as true by the alcoholic himself and by his humiliated and often heart-broken relatives and friends. The conclusion reached is one not always understood: "The fact is that most alcoholics, for reasons yet obscure, have lost the power of choice in drink. Our so-called will-power becomes practically non-existent. We are unable at such times to bring into our consciousness with sufficient force the memory of the suffering and humiliation of even a week or a month ago. We are without defense against the first drink." Thus sums up the confessions of the drink victim. When this condition becomes fully established, it is frankly declared, he has probably placed himself beyond human aid, and unless locked up may die, or go permanently insane.

Then comes the startling statement growing out of prolonged scientific study: *There is a solution.* From the hundred rescued alcoholics comes this joint testimony: "We have had deep and effective spiritual experiences, which have revolutionized our whole attitude toward life, toward our fellows, and towards God's universe. The central fact of our lives today is the absolute certainty that our creator has entered into our hearts and lives in a way that is indeed miraculous. He has commenced to accomplish those things for us which we could never do for ourselves."

The paramount question now becomes: How bring the experience of God to the alcoholic? Preaching, lecturing, moralizing, exhorting, prayers, tears, are of little avail. The startling discovery made in this research is that *the best help* for an alcoholic comes from another alcoholic. When the grace of God in Christ has saved an alcoholic, his best safety lies in making it the chief purpose of his life to find other alcoholics and share Christ with them. Banding themselves quietly together as "Alcoholics Anonymous," these saved men formulate this simple platform: (a) That we were alcoholics and could not manage our own lives. (b) That probably no hu-

man power could have relieved our alcoholism. (c) That God could and would if sought. With this frank confession of need and of faith, redeemed alcoholics seek out unsaved victims (although some may be nominal church members) and seek to lead them through sympathy and understanding to the point where they are willing to admit their powerlessness over alcohol, then to the belief that there is a power greater than oneself that can restore to sanity, then to a decision to turn one's will and life over to the care of God, confessing to him sin and weakness, and relying implicitly on him for rescue, immediately and permanently, from the bondage of drink.

The more than three hundred pages that follow tell intimately the stories of men thus saved. These stories every minister should read. They will tug at his heart and give him a new understanding and viewpoint from which to deal with the alcoholic cripples that are lining life's roadway today in ever increasing numbers. G. S. Dobbins

A Survey of Religious Education. Price, Chapman, Tibb, Carpenter. Thomas Nelson and Sons, New York. Price $2.00.

This is a compendium of religious educational materials prepared by four outstanding Southern Baptist teachers and leaders in this field. The section on "Backgrounds of Religious Education" was written by Professor J. M. Price, Director of the School of Religious Education, Southwestern Baptist Theological Seminary; the section on "Principles of Religious Education" was written by Professor James H. Chapman, Howard College; the section on "Religious Education in the Church" was prepared by Professor A. E. Tibbs, Department of Religious Education, Baptist Bible Institute. Part four, "Religious Education Beyond the Church," was prepared by Professor L. L. Carpenter, Associate in the Department of Bible, Baylor University.

Professor Price makes a thorough and comprehensive survey of the meaning, New and Old Testament practices and

conceptions, and contemporaneous demands of social and religious conditions, all of which set religious education out in its place of primary importance, both in the history and in the modern program of Christianity. Professor Chapman deals with such basic matters as the psychology of the learning process, objectives, principles of curriculum construction, methods of teaching, worship, evangelism, stewardship, leadership. Professor Tibbs describes the program of religious education in action in a well-organized Baptist church. Detailed description is given of the Sunday-school, Baptist Training Union, Woman's Missionary Union, Vacation and Week-Day Church schools, specialized men's work, and other specialized educational activities. Professor Carpenter extends the reach of religious education beyond the church to the Christian home, to social-recreational agencies, to week-day religious instruction, to the Christian college, and to the realm of religious literature. In a final chapter, he makes some practical suggestions looking toward unification and promotion.

This is a volume which has long been needed in our Baptist colleges and other institutions of higher learning. It covers the whole field admirably, and is a worthy successor to the first voume, *An Introduction to Religious Education.* It should have wide use in educational circles.

G. S. Dobbins

Light For Today On Personal Problems. By Reginald Kirby. The Judson Press. 1940. 153 pages. Price $1.50.

This is not just "another book of sermons;" this is a book of *sermons!* Great preaching is so rare because ripe thinking, real living and rich living are so seldom combined in one preacher. In this volume one discovers such a superb combination of elements in these twenty brief, fresh, incisive, practical, yet deeply spiritual messages, that they really become from the first paragraph to the final word, light for today and for every day.

The author is pastor of a Baptist church in Melbourne, Australia; born and educated in England, pastor of several Baptist churches there before going to Melbourne in 1936, Reginald Kirby has traveled widely, studied continuously, written comparatively little, but has preached with rising favor from pulpit, platform and over radio. No one will wonder why he is in such demand and growing favor when he reads "Light for Today," for this little volume has already made its impact on at least three countries where English is spoken.

Everyone of the twenty messages is a gem; every one deals with a personal problem in such a sympathetic, non-partisan, non-professional way that the reader feels the throb of a great soul that has found peace and integration in Jesus Christ, and that the author is capable by training and experience to help us solve our problems—and, as the author has solved his, by way of the Cross of Christ.

A mere catalog of subjects gives but little notion of the light and meat that await the reader, but here it is: 1. Building a Personality. 2. Problems of Personality. 3. Turning Passion into Power. 4. Thoughts in Chains or Harness. 5. Words Mean Much. 6. Guarding Your Friendships. 7. Does Anything Last? 8. How Far Can We Trust God? 9. Why Pray? 10. Forgiving and Forgetting. 11. Making Your Life Count. 12. His Patience and Ours. 13. The Pendulum of Providence. 14. The Listening Heart. 15. The Paradox of Pain. 16. The Perplexity of Faith. 17. The Mirror of the Soul. 18. The Overflowing Cup. 19. The Breaking Point. 20. The Vital Thing.

Throughout there is utter absence cant, rant, bombast! There is none of that setting up of straw men in order to demolish them publicly; these messages contain nothing of the harangue that is too often substituted for preaching. But here are sane, soul-full *solutions* from a great heart and growing mind, fashioning light for dark areas, smoothing the rough, devious every day paths, as he brings forth treasures new and old out of God's Word. Every message is based upon, grows out of, and keeps consonant with the Word of God.

The particular problem of the reader will find different selections and one hesitates to choose among the twenty for all of them should be read, pondered and applied. But a few might be mentioned as having specially "arrested and caught fire" as we read them all: Numbers: 2, 5, 7, 8, 9, 10, 12, 16, 19, but if you will add or fill in the missing numbers, you will have the reviewers real estate of this classic volume.

F. M. Powell

Remaking Life. By Albert W. Beaven. Cokesbury Press, Nashville. Price $2.00.

The sub-title of the book is "A Challenge to the Christian Church" and the six chapters represent the series of lectures delivered on the Cole Lectureship Foundation of Vanderbilt University, 1939. The publishers say: "This book examines the life-changing potentialities by which the church may at length achieve victory over the anti-Christian forces and conflicting philosophies of our present spiritual Armageddon."

Dr. Beaven believes in the church, but he believes in it as a means to ends rather than an end in itself. The first lecture has a striking title, "Building a Strong Church for a Hard World." "There is a storm on," he declares, and he frankly raises a question as to whether or not the traditional type church, with its rather passive program can survive the storm. How prepare for the storm? is the problem that he thinks the churches of today must face.

If the church is to make a continuing and effective contribution in a disturbed and torn world, it must major on "quality Christianity." "Quantity Christianity" is becoming increasingly meaningless—the totaling of numbers on church registers. The test of quality Christianity is its power to remake lives. He points to the dangerous tendency which is developing to look upon the world as wholly and necessarily evil, from which we as Christians must withdraw while it goes on to its destruction. This he calls a species of "spiritual

infantilism," and pleads for a return to the viewpoint of Christ and the early Christians who attacked the world as they found it, with its salvation and not its destruction as their guiding star.

Immediately the question arises, "Can we change life?" Are not the forces of heredity and environment too great for hope of significant change in the world order? Of course, an occasional individual can be changed, but has not society become so thoroughly secularized and mechanized that it is practically hopeless to expect any wide-spread change in the course of human life? To answer this question negatively, he thinks, would be to admit utter defeat. Yes, life can be changed, and we Christians can change it. How? Through the pulpit! Dr. Beaven believes that the day of life-changing preaching is not past. By preaching he does not mean the formal homiletical discourse, but the use of both classroom and pulpit methods for the communication of truth through regenerate personality. "The preacher should be a teacher . . . pulpit ignorance is treason . . . emotionalism without thought is fruitless . . . thought and emotion are made meaningful only by action."

Alongside the pulpit in its power to remake life must always go the fellowship of smaller groups where the process of change goes forward through teaching, discussion, sharing. Teaching, to be vital, Dr. Beaven thinks, is essentially a democratic process in which participation under guidance is the indispensable factor. We are changed by the groups to which we belong, and this change takes place not because a teacher convinces us of something but because of our absorption into the life and ideals of the group to which we belong. "Talk alone is not enough . . . hearing without doing is weakness . . . love is the great asset of Christian fellowship . . . Christlike leadership must leaven the fellowship . . . Christ is the central figure in Christian fellowship." It follows, therefore, that we must make our "departments," "classes," unions," "boards," circles," and "groups," not formal listening aggregations of inactive individuals, but rather vital, informal

groups who have been welded into fellowship because of common interests and aims.

The concluding thesis is that "A sense of cause remakes people." Has the church lost this sense of *cause*? What have young people to live for today? To what do we older people look forward with something of the zest and enthusiasm of the first Christians who saw foreshadowed "a new heaven and a new earth" The world's supreme need right now is this sense of *cause* translated into a campaign for the Christian conquest of all of life. Can the church meet this need? What are our resources and liabilities? Dr. Beaven thinks we have everything needful except the courage and the vision to make it a reality. The supreme *cause* which challenges the church, the author concludes, "centers in the simple, genuine, timely, and glorious fact that it can help people, individually and collectively, to lay hold on God through Jesus Christ until they are reformed and become increasingly Christ-like in life and attitude. This is our function, and this is our opportunity . . . Only saved men can save the world . . . We may become impatient because they take so long, but what other hope is better? If men want a great cause, here it is."

G. S. Dobbins

A Successful Church. By T. Grady Nanney. Broadman Press, 161 Eighth Avenue, N., Nashville, Tenn. Price $1.00.

Pastor Nanney is the beloved minister of the First Baptist Church, Wewoka Oklahoma. He is known in his state and beyond as a good shepherd of souls and a sound, effective preacher. He knows what it takes to make a successful church, and what he has written is no armchair discussion but the result of long years of practical experience. His chapter headings constitute an excellent "standard" for a New Testament church in the modern world: (1) A Spirit-Guided Church; (2) An Evangelistic Church; (3) A Missionary Church; (4) A Spiritual Church; (5) A Praying Church; (6) A Co-operative Church; (7) A Scripturally Financed

Church. Pastor Nanney believes in organization but warns against over-organization. He believes in spirituality, but would harness spirituality to everyday tasks. He believes in prayer, but would put prayer to work in the achievement of Christ's purposes. There is nothing particularly original or striking about these sermon-essays on the church, but they constitute good, solid food, and will repay careful reading.

G. S. Dobbins

The Church School and Worship. By Irwin G. Paulsen. The Macmillan Company, New York City. Price $1.75.

Within recent years there has been wide-spread recognition of the educative value of worship. From "opening exercises" we have turned to "worship programs," with the worship features looked upon as having a primary rather than an incidental place. We now know that many of the fundamental ends of religious education are to be achieved through training in worship.

Dr. Paulsen rightly looks upon the Sunday-school or "Church school" as an agency of the church for the development of its constituents in the art of worship. Raising the question, "What is worship?" Dr. Paulsen points out that it consists of three indispensable elements: (1) A personal inner experience; (2) the appreciation of spiritual reality with God as the point of reference; (3) resultant changes that take place in thought, attitude, conduct, character. Worship is then defined as "A personal experience in which God enters, and which enriches life in some fashion."

Five major functions of worship are discussed. Worship must create and maintain God consciousness; it must develop inner compulsions that motivate Christian living; it must create atmosphere in which decisions and commitments will be more easily and safely made; it must provide the pattern and the resources of Christian conduct; it must link together all the worshipers, young and old, in a fellowship of common faith and purpose.

Dr. Paulsen makes much of the necessity for intelligent preparation of worship services in the church school. Leaders and teachers must first prepare themselves, then they must take seriously their responsibility to prepare fresh and vital programs of worship. It is at this point that the book is of greatest practical value—the outlining of graded plans of worship for children, youth, adults. There is an excellent chapter on "School Worship and Church Worship," in which various experiments are described by which the preaching service and the teaching service are brought into closer unity There is also an excellent chapter on "The Art of Private Worship."

Pastors, Directors of Religious Education, General and Departmental Superintendents of the Sunday-school, and all those charged with the responsibility of the worship life of the church will want this book. G. S. Dobbins

The Lower Levels of Prayer. By George S. Stewart. Cokesbury Press, Nashville. Price $1.50.

This book is about the levels of prayer where most common folks must live. The author recognizes that there are "higher levels of prayer," and that many books, ancient and modern, describe these higher levels. Yet he is frankly undertaking to write of simple ways of prayer, open to folks of no special spiritual endowment, and which bring life to real communion with God. The book is addressed "to those who find prayer *in its continuance* a difficult thing and are not satisfied with the place it has in life." His basic assumption is that "for many people prayer is an exercise of the soul which demands training and discipline, that it is a difficult thing to learn to pray, and that many need guidance in the ways of prayer." It follows therefore that helpful ways of prayer can be taught, and that earnest people can learn to pray as they learn a language, an art, a science. The art of praying, however, does not consist in the skillful use of words,

but in learning to open the heart to God so as to secure his response. "All that is written here about method and plan, expression and thought, discipline and custom, is not to acquire merit in praying, but to bring sensitiveness to supernatural grace, the response of God."

The discussions which follow are remarkably sensible and practical. They get out of the mist where rare souls dwell and down to common earth where the majority of us have to live. The author tells how best to set oneself to pray, how to deal with distractions and disturbing thoughts, how to make prayer intelligent. He deals then with the several aspects of prayer—thanksgiving and gratitude, intercession and petition, penitence and confession, which are described and analyzed as the major forms of prayer to be practiced by the plain man. He points out the drudgery and discipline necessary to sustained prayer, and shows that much praying is often feeble because it has not paid the price of real work. Why we pray so little and how we may learn to pray more and more effectively constitute the problems of the closing chapters.

The pastor who would get down to where his people live and teach them to pray as a normal part of their Christian experience will find this book a source of great helpfulness. Its chief ideas might well serve as centers of discussion at the prayer meeting. The wide use of this book might well increase the number of those in a congregation who are learning with joy and power to practice the fine art of praying.

G. S. Dobbins

Their Future is Now. By Ernest M. Ligon. The Macmillan Company, New York.

Professor Ligon, who is associated with the Department of Psychology, Union College, Schenectady, New York, delighted Christian readers a few years ago with his admirable book, *"The Psychology of Christian Personality.* Professor

Ligon, as will be recalled, took the Sermon on the Mount as the basis of his study, and made the Sermon to yield treasures new and old. He has taken the same rich field for the development of a theory and a program of Christian character education.

"Parents look upon their children and dream of their future," says Professor Ligon. "What they so often fail to realize is that their future is *now*." That is to say, the elements that enter into the making of their lives cannot be stored up against the day of adult difficulty and need. What children are today determines what they will be tomorrow. Character building is therefore a present process, not a process that prepares for some distant and unpredictable future. How may strong Christian character be grown *now*? This book is distinguished for its two-fold answer to this question: First, there must be reliable and worthy sources for the ideals of character; second, there must be definite and specific techniques for the achievement of the personality-ends proposed.

The author turns to the beatitudes as giving the sufficient and final qualities of Christian character. From these great sayings of Jesus he deduces eight *traits* which are in turn subdivided into a great many constituent *attitudes*. These traits are: Vision, love of righteousness and truth, faith in the friendliness of the universe, dominating purpose, sensitivity to the needs of others, forgiveness, magnaminity, courage. The life-span is then divided into the several familiar age groupings. Procedures are worked out in minute detail by which the basic character traits are to be developed at each of the several stages of growth. Elaborate check lists are provided for the study of individuals, with criteria of evaluation of success and failure.

Here is a unique book in an increasingly important field of character education. One lays it down with the feeling that it is a truly worthy educational achievement, but that it is perhaps too complex for actual use in the hands of average parents and teachers. The project would have to be carried

out under expert guidance by a superior group who would sustain enthusiasm over a considerable period of time. The theme is intensely suggestive and provocative, and could easily be modified so as to come within the reach of Christian workers who do not have technical training. For all who are interested in and devoted to the welfare of this generation of children, the book will prove a veritable storehouse of rich values.

G. S. Dobbins

II. MISSIONS AND THEOLOGY

For the Healing of the Nations: Impressions of Christianity Around the World. By Henry P. VanDusen. Friendship Press, New York. 1940. 227 pages. Paper 60 cents.

In connection with his participation in the World Missionary Conference two years ago Dr. Van Dusen went round the world. He had fine contacts and facilities for observing some phases of the missionary work under these tragically abnormal conditions; of conference with persons of importance in all lands; for confirming and illustrating his convictions about the value and the influence of Christianity among the nations.

He has reported here his "impressions" in attractive, very personal accounts, stories, descriptions, along with interpretative comments and conclusions.

His interpretation of *"The Meaning of Madras,"* and his assembling of facts and interpretations of them as leading *"Toward a United Christendom"* are probably the sections in which the author is most concerned and with which many readers will be most concerned. W. O. CARVER

The Faith We Live. By Albert Edward Day. Cokesbury Press, Nashville, Tennessee. April 24, 1940. 256 pages. Price $2.00.

This book contains the Fondren Lectures for 1940, delivered at Southern Methodist University. It follows the lectures given on the same foundation by Dr. Edwin C. Lewis, published under the title, *The Faith We Declare,* and it is a valuable companion and sequel to that volume.

Dr. Day has given us here some vital food for Christian thought and spiritual growth. The material is developed in two parts: the first dealing with the God of Our Faith, while the second presents The Faith We Live. In his presentation of his conception of God he is not a technical theologian, but he is incisive in his understanding and charming and convinc-

ing in his statemets. In his discussion of faith he blends the interests of the preacher and the pastor. He does not set forth a dogma that is reinforced by expository preaching and logical reasoning, but he does present the Christian faith as the way of life. He understands modern psychology and makes good use of the principles of pastoral psychiatry. Yet here also he is not technical in his treatment. His chief interest is in helping people to meet the problems of life by building upon a faith in God that is deep in its rootage, broad in its vision, high in its aspirations, and realistic in acceptance of life. This book along with the other volume by Dr. Lewis should have a wide reading among Christian workers.

H. W. Tribble

Three Centuries of Advance, A.D. 1500—A.D. 1800. By Kenneth Scott Latourette, Dr. Willis James, Professor of Missions and Oriental History in Yale University. Harper Brothers, New York and London. 1939. 503 pages. $3.50.

The third volume of *A History of the Expansion of Christianity* has now been available for several months. It continues, of course, the method and plans of this work of extraordinary importance. The history of Christianity has been written, and most elaborately; heretofore from the standpoint of institutionalism-organization, doctrine, liturgy, political relations. Of more central and more vital importance is Christianity as a gospel of witness to all mankind of the grace of God in the redeeming Christ. How that gospel has gone and grown in the world into which the Founder projected it has been told only in fragments, or outlines, or surveys, or sections until Dr. Latourette undertook to produce this monumental work.

The work bears in all parts the marks of the scientific historian as also something of the fervor of the believer in the significance of the story he is telling.

This volume has for its compass that period when the expansion of Europe, carrying with it the Expansion of Chris-

tendom, over the whole earth changed the currents of life for all men. It is full of romance and heroism. It is a period in which Roman Catholicism met the revolt of Protestantism; when the inner structure and outward form of Christianity were experiencing modification; when cultures came into contact and inter-fusion began; when empires were rising and rivalling each other; when the world was preparing for remaking on a scale and with a depth which none could realize.

The factors are summarized in the first chapter. The story is told, by geographical divisions in fourteen chapters. Two chapters record "the effects of Christianity upon its environment" and "the effect of the environment." A final chapter makes a retrospect and portrays the "dark prospect" for Christianity and for the world when the modern missionary era was about to begin. The bibliography occupies almost forty pages.

The publishers are matching content with mechanical execution. It is a work of primary importance.

W. O. Carver

Theology and Modern Life—Essays in Honor of Harris Franklin Rall. Edited by Paul Arthur Schilpp. 297 pages. 1940. Price $2.50.

This volume is a tribute to Dr. Rall upon his twenty-fifth anniversary as Professor of Systematic Theology at Garrett Biblical Institute, and his fortieth anniversary as a Methodist minister. It is a richly deserved honor worthily given. A biographical sketch including an appraisal of his scholarly work is given by Dr. T. G. Whitchurch. Then follow papers on vital phases of Christian theology, with only incidental references to Dr. Rall. Perhaps the subjects and authors should be listed here: Our Immortality, by S. S. Cohon; The Significance of Critical Study of the Gospels for Religious Thought Today, by F. C. Grant; The Christian Doctrine of Man, by A. C. Knudson; Facing the Problem of Evil, by F. C. McConnell; The Realistic Movement in Religious Philosophy,

by Eugene W. Lyman; The Meaning of Rational Faith, by P. A. Schilpp; Interpreting the Religious Situation, by I. G. Whitchurch; The Kingdom of God and the Life of Today, by C. C. McCown; The Church and Social Optimism, by Shailer Matthews; The Church, the Truth and Society, by E. S. Brightman; Let the Church Be the Church! by E. F. Tittle. Then follows a bibliography of the writings of Dr. Rall.

Ordinarily a symposium of this sort does not attract the serious student, unless he is personally interested in the one in whose honor the tribute is given. But this volume is different. The men selected to do the writing, and the seriousness with which they have discharged their tasks, as well as the timeliness of the topics and material used, have made it a real contribution to the interpretation of current theological thought.

H. W. Tribble

Voices from the Younger Churches. Edited by Roy J. McCorkel, Chairman, Literature Committee Student Volunteer Movement. Published for the S. V. M., by Friendship Press, New York. 1939. 114 pages. Paper 50 cents.

A representative of the Christian churches from China, India, Latin America, Nigeria and Japan here contributes a chapter to make up this little volume, which will give interesting and useful information to all readers concerning the status, problems and outlook of the Christian movement in all these sections of the world.

The Madras Conference ideas and ideals constitute the background and framework for the discussions. There is originality and individualism in each presentation. A short condensed paragraph introduces to the reader each of the writers, Professor Hsu of the University of Shanghai; Miss I. R. Sicar, associate general secretary of the Student Christian Movement of India, Burma and Ceylon; Dr. Camargo, well known in missionary circles as executive secretary of the National Council of Evangelical Churches of Mexico; Sampson U. Etuk, a Nigerian educator of varied experience and

a graduate student in Columbia last year; Hachira Yuasa, former president of Doshisha University.

The historical paragraphs opening each chapter are necessarily brief and fragmentary, but useful. That for China is none too accurate in some important matters.

Each writer gives an ordered survey and all are good, some superior. The emphasis on co-operation is common to all. Dr. Camargo is chargable with over-emphasis as to the evils of denominational competition in missionary work. That two or three groups are guilty does not justify his saying that "it is a common story in Latin America" for "a flourishing congregation" of one denomination to be "torn to pieces by insidious controversial attacks and house to house visitation by agents of other denominations." All of us who have studied the matter closely know the denominations guilty of such conduct; but we also know that this is not "a common story." It might be well to deal specifically with the offending groups.

I commend the volume for personal reading and for group study. W. O. Carver

Zonia, Daughter of Abraham: The Story of Her Quest for Light. By Agnes Scott Kent, Author of "David" and "Rachel." Introduction by Max Wertheimer, Ph.D. Evangelical Publishers, Toronto, Canada. 1938. 314 pages. $1.50.

A novel with a purpose—more than one purpose. It is meant to delineate the experiences, inner and outer in the passage from devout Judaism to devoted Christianity. It is meant to picture the tragedy of the Jew in the modern—especially the recent and current world. It is meant to show the falsity and futility of communism, but also its appeal and its escape value for many.

The sufferings of the Jews in the Russian programs of the period preceding the Soviet rule are described in terms so lurid, so heart-rending that one wants to tell the author that this unspeakable horror does not need to be overdrawn.

The heroine is followed from infancy in Russia through all sorts of experiences to find peace and joy in a great Christian experience in America. It has dramatic power and not a little skill in interpretation. Romance rules in the midst of tragedy and love wins.

"Zonia is a composite picture of many Jewesses whom Miss Kent has known. She is the type of a race that is today threatened with persecution undreamt of in their long agonizing history."

The book's special mission is to win support for evangelization of the Jews.

W. O. CARVER

III. HISTORICAL AND PRACTICAL

Finland. By J. Hampden Jackson. The Macmillan Co. New York. 1940. 243 pages. Price $2.00.

This is not only an exceedingly interesting book; but it has great historical value for these times and all times. The present volume, a second reprinting as of March 1940, was written entirely before the unbelievable happenings of the last twelve months; and of course is in that respect out of date. But any history in these days is likely out of date in twenty-four hours—at longest a week! The body of the book, however, is real history, and often prophecy of what may be again when the *mad dog of Europe* is leashed again, as he must be finally.

The author had done a hard task well, and a task that needed to be done, both because of its enlightenment and for the inspiration it brings to a largely selfish and materialistic world. It is tragic beyond words, that the author's closing statement is: " . . . for Finland is the eastern outpost of Western civilization." The author's remarkable story of the more than remarkable Finland was written before the brutal and inhuman invasion of Finland by Russia, November 30, 1939, and "Little Finland," confused, outmaneuvered and outfought Russia, and amazed the rest of the world for more than three long, weary months. "The Finnish-Russian Peace Treaty," as is known, was signed at Moscow, March 13, 1940. The past of Finland, from the beginning up until less than a year ago, this book tells in a masterly, popular fashion.

There is a several page "(1) Introduction" that prepares and whets the appetite for what is to follow. (2) The Finns and Swedes, 1152-1809. (3) Finland under Russia, 1809-98. (4) Russification and Resistance, 1898-1917. (5) Through Civil War to Independence. (6) Foundations of the Republic, 1917-22. (7) Old Problems in New Forms, 1922-27. (8) Economic Crisis and Political Reaction. (9) Recovery and Reorientation, 1932-37. (10) The Condition of the People. (11)

Civilization and Culture Today. Then there is an excellent "Bibliography," containing besides sources, the best things in English, originals and translations.

The last two divisions of necessity, bring the conditions of the people and their civilization and culture up to the time the book was completed. These recent, nightmare months, we all know about, somewhat. But the reading and study of this volume on Finland, as it is, will give courage and add stability to our thinking and planning and praying today. The idealism, the patience, patriotism, the frugality, the honesty and the high "humanity to man" of Finland, as here set forth, may be in eclipse right now, but they will all come back and live and reign again. Finland and "The Finns" possessed and posses certain eternal qualities, that a blitzkrieg cannot upset, nor can tanks, planes and bullets annihilate. This is not only the best, but practically the *only,* comprehensive history of Finland. It is not only well written, but is also neatly printed and attractively published as a whole. There are two *maps,* "Finland and her neighbors;" and "Southern Finland;" also three *diagrams*—"Political Parties," "Foreign Trade," "Population and Occupation," a worthy book about a great People and their related history.

F. M. Powell

Christian Symbols in a World Community. By Daniel Johnson Fleming. Friendship Press. 1940. 150 pages. Price $2.00.

To the historian, church historian, antiquary, artist or Christian student, this book is a mine of information, and a gem of stimulation. The author is qualified by attitude, aptitude, intensive study and wide experience, travel and observation to consummate in this volume the answer to a long felt want.

There are two hundred and twenty-two illustrations, but this is not primarily a picture book. These pictures and "symbols," gathered largely from the use of indigenous arts of Asia and Africa in the Christian Churches of those lands, are

all numbered, described historically, and the attempt is made, one believes sanely and suggestively, to interpret both the pictures and their use in the expression of indigenous Christianity. Hence this is the only book of first rank to seek to present a real, pictorial *study,* on a wide scale, which shows how non-European art forms are being adapted to the uses of Christian symbolism.

The book is divided into two main parts: I: Values and Dangers in Symbols." Under this are four discussions: 1. Weaving Christianity into the Cultural Tapestry. 2. Some spiritual values in "Things Visible." 3. Symbols and the Ecumenical Mind. 4. Precautions concerning "Things that are made." Part II: "The Worldwide Speech of Wood and Stone." Part two is divided into five studies: 5. India. 6. China. 7. Japan. 8. Africa. 9. Meanings through symbols of other Peoples.

The long toil and weary detail that have gone into the publishing of this volume are never reflected in the delightful presentation, but a full page of closely printed "acknowledgements" give some idea of the highways and by-paths over which the author has traveled. Whether for sheer delight in reading or for sustained study this volume is a classic. The pictures alone are of great value, but their classification, description and intepretation are superb.

F. M. Powell

Rulers of the World. By Maurice Crain. Thomas Y. Crowell Co., New York. 1940. 335 pages. Price $2.50.

Fourteen "Rulers of the World" are discussed in this interesting, generally well written book. The title "Rulers" is perhaps, not the most happy term for several of the fourteen, and is applicable technically to hardly half that number; but each discussion has appeal as well historical value.

The table of contents divides the book, not into chapters, but into "One," "Two," "Three," etc., since the discussions are of varying lengths, and the subjects are not of equal impor-

tance, either to the author or to the reader. The "rulers," each with a fine toned likeness, are discussed in the following order: Winston Churchill, Franklin Delano Roosevelt, Lagaro Cardenas, Neville Chamberlain, Eamon de Valera, Benito Mussolini, Adolph Hitler, Edouard Deladier, Francisco Franco, Kemal Ataturk, Ibn Saud, Chiang Kai-shek, Mahatma Gandhi, Josef Stalin.

The real feature of this book is that it takes the reader back to and through the boyhood days, life in the home, school, society, etc., of the subjects, and gives a picture of what kind of boys, youths and men they were before politics changed them and they began to change politics. The author does not seek to point a moral or prove a case or sustain a thesis. With both clarity and brevity he gives us sufficient facts, within actual environment as to time, place and circumstance, to show us what kind of boys these "rulers" were and what sort of men they became; generally, one believes, it will be easy to draw conclusions and suggest answers as the reading and study continues.

The form, generally, is that of friendly popular narrative, often lacking somewhat in necessary detail, but always sufficiently compelling to cause the reader to "look up" what he doesn't know. Several of the men discussed have ceased to be "rulers" since the book was written and one at least, has "passed beyond the stars," but their stories, as here given, lose none of their interest and little of their value.

F. M. Powell

The Minister's Communion Service Book. By Robert E. Keighton. The Judson Press, Philadelphia. Price $1.00.

Many pastors desiring to make more of the Memorial Supper, have wished for help in making this beautiful service more effective and significant. Here are twenty suggested services, each of which might well occupy the entire worship hour. They are centered around appropriate themes, with suggestions of scripture, hymns, anthems, prayers, and expo-

sitions. There is an introductory section on the meaning and the value of "A Communion Service," which in itself is worth the price of the book. At the close are additional suggested themes upon which other orders of service might be based. G. S. DOBBINS

Inner Asian Frontiers of China. By Owen Lattimore, Director of The Walter Hines Page School of International Relations, The Johns Hopkins University. Editor of **Pacific Affairs, etc.** American Geographical Society. 1940. 585 pages. Price $4.00.

In this compact, well written and documented volume the student of history, geography and general culture will find a veritable thesaurus of delight and information. This unique book, published by the American Geographical Society, is "Research Series No. 21."

One can scarcely visualize the immense frontier zone which extends along the northern and western margins of China—from the Pacific Ocean to the borders of India! The history of this zone, to a profound degree, has both affected and been affected by the history of China proper. This volume is a very discriminating study of the inter-relationships of these two immense regions.

The author not only spent his childhood in China, but since early manhood has lived, traveled and studied in China and its borderlands, most of the time. "Here he has studied the history, traditions and life of the Chinese, Manchus, Mongols, Central Asian Turks," etc. He has discovered, "On the ground," just how the great wall of China has been more than a symbol; that it actually divides, separates, "the land-fast, agricultural, city-building Chinese, from the tribes of the forests, steppes, deserts and high plateaus beyond." The author not only has first hand knowledge of China and the Chinese through extended travel and observation, but he is familiar with several necessary languages and spoken tongues, in both Asia and Europe, including the Russian! The chief merit of this book, however, one believes, is the author's

"ability to perceive and make clear, critical relationships between different historical movements and between these and the facts of the geographical environment."

There is not a feature of the book that is dull, nor is there any part which does not deserve full review; but to do justice thus, would mean practically to re-write the volume. The book deserves and demands to be read, to be studied and to be kept at hand for frequent and ready reference. The bare outline of the "Table of Contents" will give some idea of the rare treat in store for a host of readers, and will be given:

Part I. The Historical Geography of the Great Wall

Chapter 1. China and Its Marginal Territories
2. The Framework of the Great Wall Frontier
3. The Loess Region and the Origins of Chinese Society
4. The Steppes of Mongolia and the Characteristics of Steppe Nomadism
5. Agriculture, Forest, and Steppe in Manchuria
6. Oases and Deserts of Central Asia
7. The High Wastes of Tibet
8. The "Reservoir" and the Marginal Zone

Part II. The Legendary and Earliest Historical Ages
9. Differentiation of Chinese and Barbarians
10. Agricultural and Nomad Repetition

Part III. The Age of National States
11. Northern and Southern Chinese History
12. Kingdom and Empire in Ancient China
13. The Beginnings of a "Frontier Style" in Chinese History

Part IV. The Imperial Age
14. Unified Empire and Unified Frontier: The Great Wall of China
15. The Factor of Range: Oasis History and Great Wall History
16. Marginal Societies: Conquest and Migration
17. The Cycles of Dynastic and Tribal History

Bibliography. Index

Although the center of interest and attention is focused mainly on the early periods, yet broad principles are so developed, with sympathetic insight and illuminating application, that a ready interpretation of the situation in the far East today is manifest throughout. This is a great book.

F. M. Powell

Today in Manchuria: The Young Church in Crisis. By T. Ralph Morton, Author of Life in the Chinese Church. Friendship Press, New York. 1939. 128 pages. Paper, 50 cents.

In many ways this is a heartening book for just these times. What the Manchurian Christians have suffered these last ten years and what they still suffer is like to be the lot of Christians in all lands for a season. The same forces that have wrought havoc in the Far East are doing their terrible worst in Europe today, while they still destroy in Asia. And the men who guide (?) affairs in America are gripped in the same folly that has set the scenes for the tragedies elsewhere, and seem blindly to be led on to the same ruin.

In the midst of it all, where is there hope? Who will show us any good? Dr. Morton may well be right in suggesting that "the future balance of the world depends more on what will happen there" in the Far East, "than on what is happening in Europe." Yet the same things are happening in Europe, and the deeper things to which he refers as now happening in the East must happen also in the West. "And that issue depends not merely on the might of arms"—indeed not much on the might of arms. "It depends, as we can clearly see today in China, on the spirit of ordinary men and women. It may well be that the fate of the world depends on the faith of the Christians of the Far East." Several times in the last year or so this reviewer has suggested this. It looks more and more so as events transpire.

"The recent story of the church in Manchuria is of historical interest because it tells of the sufferings of a people upon whom fell the first stroke of that military domination which

rules the world today." "The main interest of that story . . . lies . . . in the faith and the life which were revealed in suffering." This little book is "a tribute to the suffering and endurance, the failure and the faith of men and women with whom the author works and whose experiences taught him much concerning the forces that control history. The story is not at all points told or interpreted in just the way another would have told it. It has some conceptions of the church which might be improved. But at its core it is the product of spiritual insight, and a noble chapter in the history of the way of divine grace in a world that forgets God. It ought to be read by all who are distressed and in doubt about Christianity "in this present evil age." W. O. Carver

IV. MISCELLANEOUS

The Lamp of Prophecy; or Signs of the Times. By H. A. Ironside, Litt.D. Zondervan Publishing House, Grand Rapids, Mich. 1940. 159 pages. Price $1.00.

The pastor of the Moody Memorial Church, Chicago adds another to his list of volumes setting forth the gospel in terms of special emphasis on "the impending return of the Lord." He is one of the milder millennialists who finds it necessary to dissent from his "ultra-dispensational brethren" (p. 155f). Yet he holds to dispensationalism and makes this the framework of all his use, and interpretation of the Bible. For him, as for all the millenialists, "prophecy" means *foretelling,* not *inspired preaching* to the prophets own generation. They all move among the symbolic sections of the Bible where they can combine literalism and free interpretation with little restraint on subjective imagination.

This work is deeply spiritual, it has evangelistic and missionary fervor in the appeals which follow discussions. It is largely free from the violent ecstasies of judgment found in some of the millennialist literature. Its dispensational framework, which is outlined in one chapter leads to misuse and misinterpretation of a number of Scripture passages, in the reviewer's judgment. One chapter takes up the question, "Will there be a Millennium?" the question itself is not discussed. The arugment is all devoted to prove that "there can be no millennium until the second coming of the Lord Jesus Christ."

That is quite correct and it would seem to the reviewer, rather obvious. But that does not deal with the fact and nature of "the millennium." There is where the "ultra-millennial brethren" pitch their camp. They will have an actual, exact, thousand years of political kingdom incorporating "all the kingdoms of this world," with capital in Jerusalem. The milder millennialists agree. They all insist, as does this volume on the second coming of the Lord prior to the millen-

nium. This is an easy point to argue. The whole scheme is artificial and involves extensive misinterpretation of the Scriptures which is none the less harmful for being very reverent. For example Dr. Ironsides, like the rest, makes a distinction in time as well as in meaning between the Kingdom of heaven and the Kingdom of God and the Kingdom of Christ. He finds the Sermon on the Mount inapplicable until the Millennium.

Here is the key to all the teaching, and all the error, of this volume: *"A dispensation is a period of time, long or short, in which God is dealing with men in a different way than He has ever dealt with them before"* (p. 43.).

For me the understanding of God's Word and the work of the Gospel is impossible on any such basis. The word translated *dispensation* in the New Testament never means that. To use it in that sense is to take away, not to give, "the Key of Knowledge."

W. O. CARVER

How To Become An Interesting Talker. By Alta Gwin Saunders, Professor of Business English, University of Illinois. Maxwell Droke, Publisher. Pamphlet. 47 pages.

This is a little volume with a big message on a great, universal subject—*Conversation.* One should love to converse with the author, or rather listen to her talk; she "talks sense" in every sentence of these brief pages.

Starting with "An Old Art in a New Age," the author not only lays the foundation for what is to follow, but also has you conversing and learning at the same time, this for several pages. Then follows: "I never know what to say." But you *do* after reading through page 21. "Beware of 'Monologue Mania'" deals sharply but sympathetically with this "pest," perhaps the reader, but generally, of course, with some one else who has "out done" you. "A special word to the timid"—most of us!—tends to give courage because it gives real help. "Make Words Pay Dividends," is not "mercenary" but disciplinary. "Discipline your Voice," cheers you as to what

you possess and gives sane advice on how to improve your voice. "Just Listen!" is a gem; and a closing discussion: "We Had a Good Talk" brings the entire discussion right to an intimate and personal relation, and one forgets the technical instruction through the popular appeal. F. M. POWELL

Boardman of Burma. A Biography. By Joseph Chandler Robbins. The Judson Press, Philadelphia. 1940. 178 pages. $1.50.

George Dana Boardman is one of the great personalities of American Baptist Missionary history, a pioneer, an evangelist, a scholar, a saint, a tradition. He had only four years of missionary service, dying at the age of thirty, but leaving a record that has been "a bright and shining" hour of light down the trail of more than a century.

How this was so and what it means and may mean is told with the simplicity of truth and the power of unadorned story in this little book by Dr. Robbins who for a generation has supervised the work which Judson began and Boardman so largely contributed to. It is delightful and inspiring reading, of the sort our generation of young people need and older people can grow by reading. W. O. CARVER

The Speakers Desk Book. Edited by Martha Lupton. Maxwell Droke, Publisher, Indianapolis. 695 pages. Price $2.00.

This is a veritable Thesaurus for any one who has to speak regularly, or on occasion. The editor has done an excellent job with a difficult task. The book is divided into three sections: Section I, contains 5,000 "Sparkling Epigrams," classified for ready reference, and covers 291 pages. Section II: 1,187 Anecdotes, new material, and specially arranged for Public speakers; 296 pages. Section III: Jewels of Thought; many of best and most quoted masterpieces of all time.

Section II, begins on page 297, with an Index of the Anecdotes; these are numbered from 1 to 1187. This is fol-

lowed by a "Celebrity Index" which is a further convenience for locating quickly any story you may wish to find.

The entire volume is a source of delight, whether one wishes to spend some spare minutes just reading, or whether one is seeking illustration, illumination or information on a given subject.

The printing and binding are well done; the publisher is to be commended and should be consulted on other works of merit published by him. F. M. POWELL

The Prayer Perfect. By Harry Rimmer, D.D., Sc.D., Author of Internal Evidence of Inspiration. New York. 1940. 176 pages. $1.25.

Truly "the Lord's Prayer" is "the prayer perfect." It is good for us to study it from many angles. This study is reverent and thoughtful, eloquent at places and argumentative. Dispensationalism influences the treatment, and the prayer is limited by the effort to adjust it to a theological formulation. Specifically the petition for the coming of the Kingdom is made to apply only to the millennial age when the Christ will reign. The fictitious distinction—in time and age and nature—between the Kingdom of Heaven and the Kingdom of God is made critical in this discussion. The petition is restricted to Jews and Jesus is held to be framing the prayer with reference "to the thousand year reign of the Saviour on all the nations of the earth," which to this reviewer is absurd.

The author does well to stress the very limited use of the term Father with reference to God in the Old Testament; but he needed to look again before saying there are only four instances. All the instances need careful study. They yield the result that the direct personal approval to God as Father is the unique experience of Jesus and uniquely the gift of Jesus to men. W. O. CARVER

"Reach For a Book!"

Why spend money for that "which satisfieth not?" A vacation without good books is like a sky without a single star to light it up. We suggest a few, all reviewed in this issue, and all obtainable from your nearest Baptist Book Store. Make your selections and continue to grow.

INSTINCTS AND RELIGION. By George Barton Cutten.
There is a strong "punch" to this brief book.—G. S. Dobbins.

THE FAITH WE LIVE. By Albert Edward Day.
The author gives us here some vital food for Christian thought and spiritual growth.—H. W. Tribble.

INNER ASIAN FRONTIERS OF CHINA. By Owen Lattimore.
This book deserves and demands to be read, to be studied, and to be kept at hand for ready reference.—F. M. Powell.

THREE CENTURIES OF ADVANCE, A.D. 1500—A.D. 1800. By Kenneth Scott Latourette.
The work bears in all parts the marks of the scientific historian. —W. O. Carver.

TODAY IN MANCHURIA: THE YOUNG CHURCH IN CRISIS. By T. Ralph Morton.
This is a heartening book for just these times.—W. O. Carver.

ZONIA, DAUGHTER OF ABRAHAM: THE STORY OF HER QUEST FOR LIGHT. By Agnes Scott Kent.
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THE CHURCH SCHOOL AND WORSHIP. By Irwin G. Paulsen.
"Pastors, Directors of Religious Education, Superintendents of Sunday-schools, etc., will want this book."

ALCOHOLICS ANONYMOUS. Works Publishing Co.
"Here is perhaps the most remarkable book that has ever been written on the subject of alcoholism."

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